



Vachanamrut Rahasyarth Pradeepika Tika

Part 2

Acharya Swamishree
Purushottampriyadasji Maharaj

Vachanamrut Rahasyarth Pradeepika Tika

**The eternal philosophy of the Supreme Lord Shree Swaminarayan,
with its elucidation by Jeevanpran Shree Abji Bapashree**



Kariyani

Loya

Panchala

**Acharya Swamishree
Purushottampriyadasji Maharaj**

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ISBN 81-89189-62-X

First Edition 1981

Second Edition (Revised) 2007

eBook Edition 2012, Shree Ghanshyam Maharaj Suvarna Mahotsav, Bhuj

Graphics

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Shreejibapa

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Victory to Lord Shree Swaminarayan



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Sants and Disciples

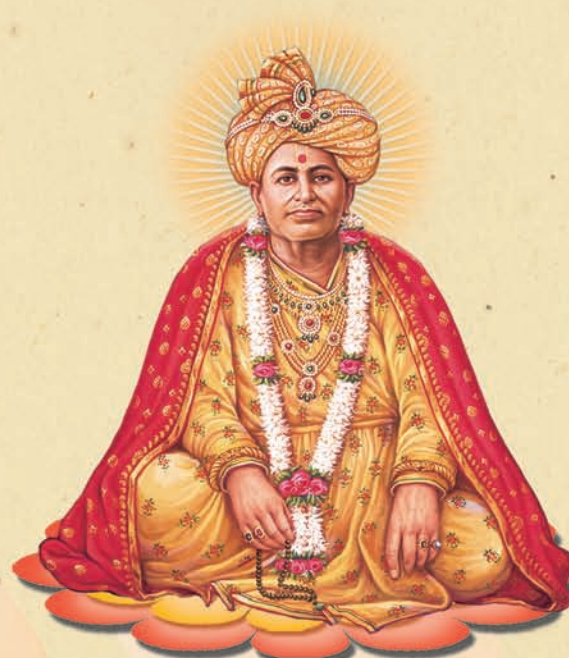
Published by:

Maninagar Shree Swaminarayan Gadi Sansthan
Shreeji-sankalp-murti Adya Acharya-pravar Dharma-dhurandhar 1008
Shree Muktajeevan Swamibapa Suvarna Jayanti Mahotsav Smarak Trust
Shree Swaminarayan Mandir
Maninagar Ahmedabad 380 008 Gujarat India

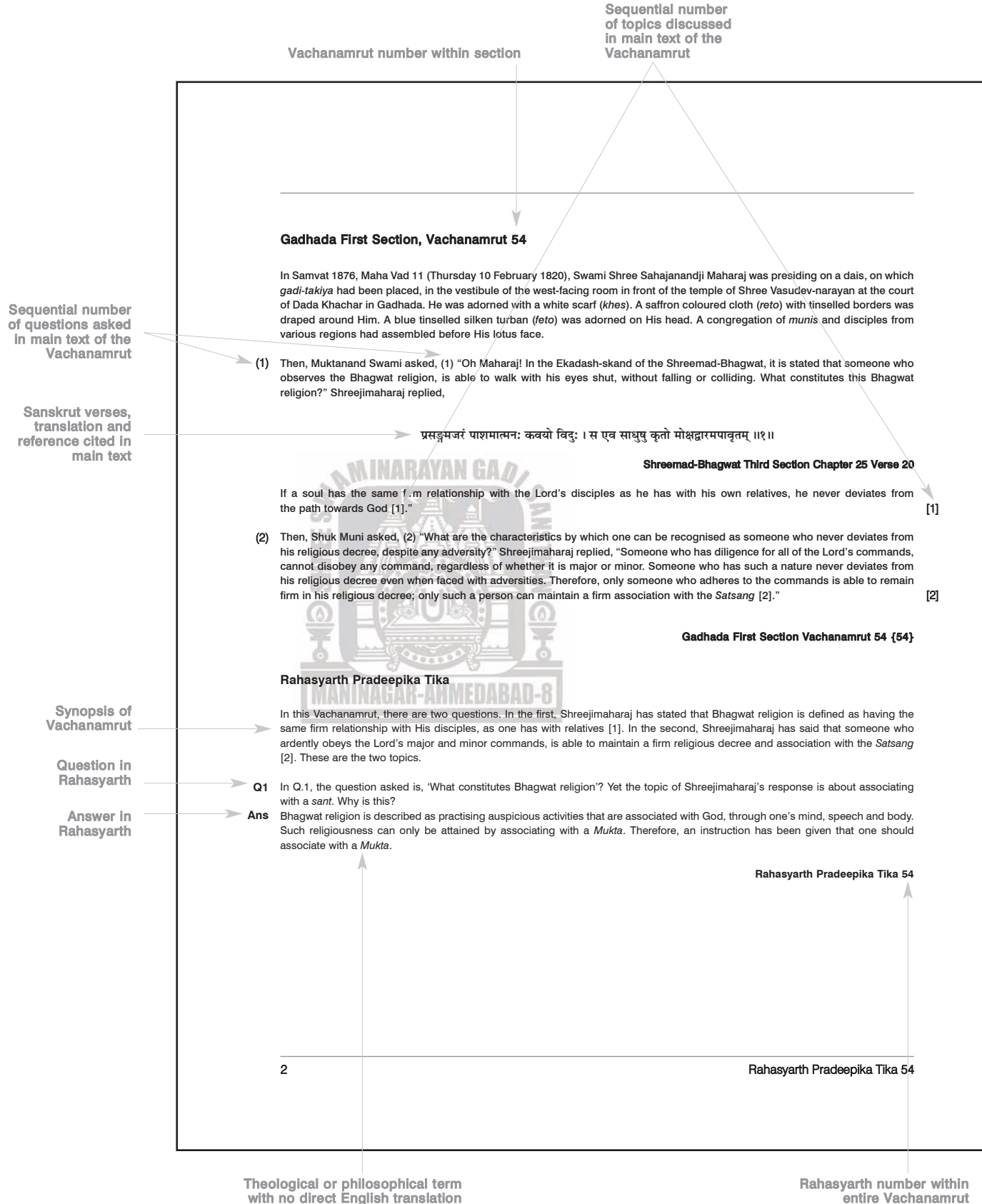
In celebration of



Shree Muktajeevan Swamibapa Shatabdi (Centenary) 1907 - 2007 CE







Title of Vachanamrut

Gadhada First Section, Vachanamrut 54



Image relating to
topic in Vachanamrut

Shreej Maharaj shows compassion for all creatures, and due to Shreej Maharaj's unsurpassed glory, even the animals, birds, trees and plants that come into contact with Him become equivalent to deities

Caption for image

नेपुलतादवा जेकां मकोधनेलो मरात्रा
जीत्यामां प्राप्नोद्यते सर्वे कदो पले जे
सेबोल्याते मुनिनां वचनसां प्रलिने श्रीज
नंदस्वामि तथा जोगानंदस्वामि तथा ज
आरज्जणनेराजीथैने रुद्राने विषे चरण
मावानंदस्वामि आदिक पोटे राह्ये ते जेव
मांन करवा देहो मां राम मुक्कानंदस्वामि
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करिने श्रीजी महाराज जयसचिदानंद
निजचला मूला तुल्यसंनत ॥ १५५३ ॥ ना
श्रीसहजानंदजी महाराजगाम श्रीसारंगपु
राह्ये ररा निरूपे मजिये निगनसां नद

Sarangpur Section





Sarangpur

The village of Sarangpur is situated approximately eight kilometres away from Botad, in the Bhavnagar District of Gujarat.

Accepting the sincere prayers of the ruler of this village, Jeeva Khachar, his wife Sitaba and son Amra Khachar, Shreej Maharaj visited this village with His sants and disciples on many occasions. Once, Shreej Maharaj remained in Sarangpur for an entire, and each day, He gave a grand feast to all the Brahmins of the region. Jeeva Khachar and his family were never concerned about the expense; they remained pleased and contented by the presence of Shreej Maharaj at their home.

Shreej Maharaj used to preside in the court of Jeeva Khachar amongst great assemblies, and imparted teachings to all. Eighteen of these discourses are collated as the Sarangpur Section of the Vachanamrut scripture.

Shreej Maharaj became pleased with the services offered to the Satsang by the disciple Rama Khachar and thus made a promise to take anyone who died in Sarangpur or in its outskirts, to His divine abode.

Once, when Shreej Maharaj was presiding in Sarangpur, a fierce storm with horrendous rainfall struck the region. The home of a Brahmin collapsed due to the storm. However, the merciful Shreej Maharaj took care of His loving children and saved them by holding up the roof of the house all night with His shoulders.

To indicate the importance of taking care of one's parents, Shreej Maharaj commanded a sadhu called Nirgunanand to leave Sarangpur immediately and return home to take care of his elderly mother.

In Samvat 1905, accepting the prayers of the disciple Vagha Khachar, Sadguru Shree Gopalanand Swami had a Murti of Hanumanji made by the mason Kanji of Botad, and then, he ceremonially installed that Murti in Sarangpur. Sadguru Shree Gopalanand Swami instilled immense prowess into that Hanumanji, as a consequence of which, the Hanumanji of Sarangpur is renowned throughout the world.

The 9th Vachanamrut of this Section tell of when Shreej Maharaj travelled from Sarangpur to the village of Kundal, where He held an assembly. Kundal is approximately 12 kilometres from Sarangpur. Here, the disciple Mancha Khachar's sister, Raibai lived with her three sons. Raibai had an immense loving devotion for Shreej Maharaj. Consequently, Shreej Maharaj visited Kundal on many occasions. In answer to her prayers, Shreej Maharaj permitted all the sants to conclude their vows of eating only simple food, and to resume eating sweet and tasty items. Such was the immense admiration and respect that she had for Shreej Maharaj and His sants.

Sarangpur Section, Vachanamrut 1

In Samvat 1877, Shravan Vad 5 (Monday 28 August 1820), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the north-facing room, at the court of Jeeva Khachar, in the village of Sarangpur. He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Muktanand Swami asked a question. (1) “Consider the verse:

जितं जगत् केन मनो हि येन ।

Maniratna-mala, Verse 11

“Here, it has been stated that someone who has conquered his own mind has conquered the entire world. How can one recognise that he has conquered his mind?” Shreejimaraj replied, “When the *indriyas* become apathetic towards the five senses, i.e. words (*shabda*), touch (*sparsh*), sight (*roop*), taste (*ras*) and smell (*gandh*); and no desire to experience any of the sensations exists, then, all the *indriyas* can be considered to have been conquered. If one’s *indriyas* do not even associate with the sensations, his mind similarly does not associate with the *indriyas*, and remains only in the heart. In this manner, someone who has totally abandoned any kind of attachment towards the five sensations can be considered to have conquered his mind. However, if someone has even slight affection for any one of these sensations, he has not truly conquered his mind, even though it may appear as though he has [1].” [1]

- (2) Then, again Muktanand Swami asked, (2) “Is asceticism the cause for the senses being retracted, or is it due to affection for God?” Shreejimaraj replied, “One cause for the senses retracting is having a conviction about the soul (*aatma-nishtha*). The second cause is gaining knowledge about God, together with an understanding about His greatness. Having a conviction about the soul, is to think, ‘I am conscious (*chaitanya*) and the body is inanimate (*jad*). I am pure, whereas the body is like hell (*Narak*). I am indestructible whereas the body is destructible. I am full of bliss whereas the body is full of misery.’ When one understands his soul to be completely different in all respects from the body in this manner, he never has affection for the senses by believing his body to be his form. One can retract the senses by having a knowledge about the soul in this way. One can retract the senses if the greatness of God is understood in the following manner: ‘I am a soul; the God who I have met is the *pratyaksh* Paramatma; I have met the *pratyaksh* Shree Purushottam Himself, who is the sovereign of all the deities such as Brahma, who themselves are the Lords of Golok, Vaikunth, Shwet-dweep and Brahm-pur, and infinitely many cosmoses; He resides eternally within my soul; if the *darshan* of such a God is attained for even a fraction of a second, all the sensual pleasures contained within infinitely many cosmoses fade into insignificance; the collective sensual pleasures of infinitely many cosmoses, are not even equal to a millionth of the pleasure attained in one pore (*rom*) of God. In comparison to God’s Akshardham, the

abodes of other deities are described as being like hell in the Moksh-dharma scripture; I have attained such a *pragat* God. Why should I cast Him aside and crave the sensual pleasures, which in comparison to Him, are like the pits of hell? All sensations merely result in misery.' The asceticism that arises from having such knowledge about the soul and about God leads one to become totally dispassionate towards all the sensual pleasures. Someone who has discarded the sensual pleasures through such an understanding, never again develops affection for the senses. Only such a person can be considered to have conquered his mind. [2] [2]

"If someone does not have such an understanding, then, even though he may appear to have much affection for God, he forgets God whenever he encounters pleasurable sensations, and develops affection for these sensations, or for his son, wife, etc.; or he may lose his love for God if he encounters miseries such as diseases; or if the five sensations that he enjoys, disappear. All this leads him to become perplexed. Just as a dog's puppy appears attractive when it is young, the devotion of such a person appears fine at first, but ultimately, it does not remain so [3]." [3]

Sarangpur Section, Vachanamrut 1 {79}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has said that one's mind can only be considered to have been conquered if he has totally renounced the five senses [1]. In the second question, someone can only be considered to have become totally dispassionate about all the senses if he understands that his soul is distinct from the three states of body; has an understanding about God's *Murti*; understands that: the *pratyaksh* Lord Shree Swaminarayan is the sovereign of all the Lords of abodes such as Vaikunth, Golok, Shwet-dweep and Brahm-pur, and infinitely many cosmoses; God eternally resides within his soul; and the pleasures of the innumerable Jeev, Purush, Brahm and Akshar are extremely insignificant in comparison to the bliss attained from just one pore of God [2]. If someone does not have such an understanding, he may seem to have much affection for God, but if he encounters pleasurable sensations, or if the pleasures of his senses disappear, his affection for God ceases and he becomes perplexed. [3] These are the three topics.

Q1 In Q.2, the abodes Golok, Vaikunth, Shwet-dweep and Brahm-pur are mentioned. Who do these abodes belong to? The deities such as Brahma, etc., who are the Lords of infinitely many cosmoses, are also mentioned. Who do they refer to?

Ans The abode of Mul-purush is called Golok. The abode of Vishnu is called Vaikunth. The place where Vasudev-brahm's endeavouring *Muktas* reside is called Shwet-dweep. The original abode of this Vasudev-brahm is called Brahm-pur. Mul-akshar, who is the original cause of all creation, has been called Brahma in this context. 'Etc.' refers to Vasudev-brahm and Mul-purush.

Rahasyarth Pradeepika Tika 79

Sarangpur Section, Vachanamrut 2

In Samvat 1877, Shravan Vad 6 (Tuesday 29 August 1820), Shreejimaraj was presiding on a dais that had been placed in the vestibule of Jeeva Khachar's room, in the village of Sarangpur. He was facing North. A white turban (*pagh*) was adorned on His head and a white shawl (*pachedi*) was draped around Him. He was also wearing a white scarf (*khes*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

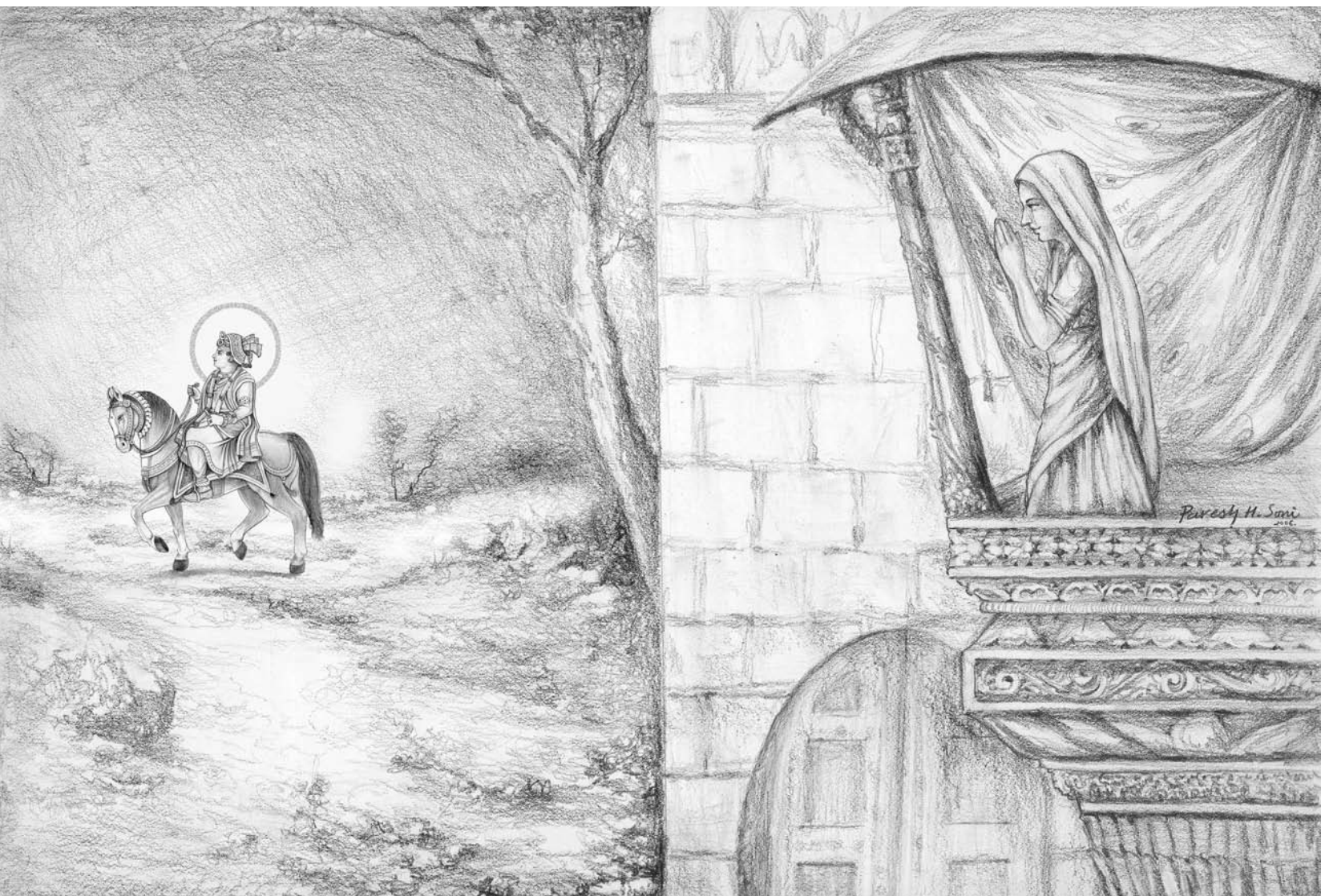
Shreejimaraj then addressed the *munis* and said, "Let there be questions and answers

- (1) amongst you." Swayamprakashanand Swami asked a question. (1) "How can a disciple of God develop intense affection for the *Murti* of God?" The *munis* tried to answer the question amongst themselves, but were not able to do so satisfactorily. So Shreejimaraj started answering it. "Love can arise as a result of beauty, lust, greed or selfishness. Love can also arise due to virtues. If the affection is due to beauty, it vanishes if the body pustulates or becomes leprous. Similarly, the love that arises from greed, lust or selfishness, also eventually disappears. However, love that has been developed through virtues remains forever [1]." [1]

- (2) Then, Somala Khachar asked Shreejimaraj, (2) "What are these virtues? Are they external or internal?" Shreejimaraj replied, "What can be achieved by the mere external virtues? The love that does not cease, is that which is based on the virtues of a person's words, physical actions and mind. Are you asking only about the love that a disciple has for God, or are you also asking about the love that God has for a disciple?" Swayamprakashanand Swami replied, "I am asking about both." So Shreejimaraj began giving a detailed explanation. "One should never utter words that could cause pain to any living creature. When someone is discussing something with God or a *Mota-sant* (*Mota-purush*), and a controversy arises in which he is likely to win, then, if he is junior, he should concede to the senior. One must never ask anything that could cause embarrassment to a *Mota-sant* in an assembly. A person should certainly accept defeat in front of a *Mota-sant* and God. If a command is given by God or a *Mota-sant*, it should be obeyed immediately with love, whether it is an agreeable or disagreeable command. If the command is agreeable, no doubt arises. However, even when the command is disagreeable, and may lead to doubts arising, the command should not be disobeyed at that time. One should accept the command and say, 'Oh Maharaj! I will do whatever you ask.' If that command is unacceptable, with the consent of God and the *Mota-sant*, one should devoutly approach them with joined hands and say, 'Oh Maharaj! The command that You have given is appropriate, but I have certain reservations about it.' He may express himself with humility in this way. However, if it is not their wish [to hear such explanations], he should approach an eminent *sant* or disciples who remain close to God and say to them, 'God has given me a particular command that I am unable to obey.' Then the eminent *sant* may resolve the issue, or he may raise it with the Lord in order to resolve it. However, at the time that God gives the command, one must never refuse to obey it, regardless of whether it is agreeable or not. A person may tactfully withdraw

from obeying the command of *Mota-purushs* in this way, but he must never refuse to obey straight away. One should have humility in words by behaving in this manner. This results in the disciple gaining the affection of God and *Mota-sants*, and the disciple too gains affection for God. Now I shall explain how one should physically behave. If someone feels that his body is becoming hyperactive, he should try to calm it by sitting in worship or weaken it by observing vows such as Chandrayan. If a *Mota-sant* or God see his physical condition and orders someone to look after him, this is fine. However, a person should not pay attention to his body by his own accord and he should continue to physically serve God and His disciples. God and a *Mota-sant* see this virtuous physical behaviour, and consequently, they develop affection for the disciple; and the disciple too develops affection for God. Now I shall describe how someone should behave with his mind. When one performs the *darshan* of God, he should unite his mind and vision to concentrate on God. If another person arrives whilst he performs the *darshan* of God, or a dog wanders in, or a bird flies over, or some other animal appears, and his inclination (*vrutti*) resultantly breaks from the *darshan* and his eyes wander all around to also see these others things, God and *Mota-sants* become displeased at seeing such a ruptured vision. What kind of *darshan* is this? It is the same as any seeing anyone else. Since he looks at other objects whilst performing the *darshan* of God, a person with such a mundane vision is like a squirrel, which raises its tail when it squeaks. When one starts to perform *darshan* with this mundane vision, he does not remain as good as he first was, but deteriorates with each day. Therefore, when performing the *darshan* of God, one's vision must never stray. Consider the novelty of the first *darshan* of God, and the sensation of divinity experienced in the heart at that time. This divinity of the mind should remain whilst having undivided vision that focuses on the *Murti*. This vision should then be inverted to install the *Murti* within the heart. Kushalkuvarbai of Dharampur performed *darshan* to God, during which she used to invert her vision and install the *Murti* of God within her heart (Shree-hari-lilamrut Section 7 Chapter 56 Verse 4 - 24). This is the manner in which *darshan* should be performed, with the mind united with a sole vision; it should not be performed in the same manner as when one looks at other people. If someone looks at other people, dogs or cats when performing the *darshan* of God, when he dreams, he not only sees God, but he also sees these other objects. For this reason, one must perform *darshan* with a fixated gaze, and not with a stray vision. For a person who performs the *darshan* of God with such a controlled vision manner, his *darshan* remains new and rejuvenated; and the commands that God has given him also remain fresh and new. For a person who performs *darshan* with a superficial vision, the *darshan* and the commands of God become stale. He performs *darshan* everyday, but it is though he has not had the *darshan* at all. When he sits in worship, his mind does not remain steady, but becomes divided into many directions. When he contemplates about God, all the other objects that he has seen, creep into his heart without him even thinking about them. Therefore, one should perform the *darshan* of only God. For anyone who does perform *darshan* in this way, his mind remains focussed only on God whilst he worships and

reminisces, but it does not become divided into many directions; it remains as one. I know exactly who performs *darshan* with a wandering gaze. A *Mota-sant*, whose mind and vision are under control, is also able to recognise a person who has such a mundane vision. Someone with such a mundane vision, gradually declines from this association with each day. In the same manner that a lustful man so single-mindedly focuses on a beautiful woman that he does not notice any birds or animals that pass by or speak, one should enjoin with God with such a sole vision, but should not perform *darshan* with a mundane kind of vision [2].” [2]



Kushalkuvarbai of Dharampur devotedly performs the *darshan* of Shreej Maharaj riding on a mare. Having focussed her mind on God, she then inverted her vision and installed the divine *Murti* of Shreej Maharaj within her heart

- (3) Nirvikaranand Swami raised a doubt. (3) “Oh Maharaj! We have to deliver sermons to people in different regions, and as a result, our minds are not able to remain concentrated.” Shreej Maharaj responded, “I have ordered you to preach to the people. However, when have I ordered you to disregard the *darshan* of the *Murti* here and focus on other objects?” Having said this, He continued, “When a person first performs the *darshan* of the *Murti*, he experiences divinity. This same sensation of divinity continues if he performs *darshan* with a combined vision and mind that is focussed only on God. When a disciple’s mind becomes virtuous in this way, the affection that God has for him becomes fresh and rejuvenated with each day. The disciple’s affection for God too remains new and rejuvenated [3].” [3]

“The eyes and ears should especially be kept under control. Why? When gossip is going on, the inclination of the ears is pulled to hear it. This gossip is then recollected when a person later sits to perform worship. All the things that are seen by the inclination of a distracted vision are remembered whilst a person performs worship. For this to be bettered, these two *indriyas* should be kept under complete control. If whilst performing the *darshan* of the *Murti*, the inclination of the eyes or ears detracts away from it, one must reprimand them by saying, ‘you fool! What is to be gained by looking at anything other than God, or by listening to words other than the discourses about God? As yet, you have not attained the accomplished state (*siddh-dasha*), by which you may instantaneously attain whatever you contemplate. You are still in the stage of endeavouring and therefore, you will not receive any sensation that you long for. So why are you leaving God aside to hanker for such futile objects? Even if you do attain any of these insignificant sensualities, you will have to suffer endless beatings in Yam-puri as a result of the sins incurred.’ The eyes and ears should be warned in this way. Moreover, they should be advised, ‘when you become engrossed in the *Murti* of God, you will attain the accomplished state. You will then be able to effortlessly hear all that occurs in the cosmos. If you aspire to have a form like Brahma, Vishnu or Shiv, you will attain those forms. If you wish to become a disciple like Laxmi or Radha, you will become like them. Through your worship of God, if you do not attain an accomplished state during this life, you will achieve that state after you leave your mortal body and attain the *Mukta* status. However, without attaining this accomplished state, you can look at numerable forms until you die, but you will not attain them. You may continue to listen to gossip until you die, but the intellect will suffer complete detriment, and nothing will be achieved.’ The eyes and ears should be directed in this way, and affixed to the *Murti* of God. Anyone who behaves in this manner, develops an ever-increasing love for God with each day. The love of God and *Mota-sadhus* towards such a disciple also continues to increase with each day [4].” [4]

Sarangpur Section, Vachanamrut 2 {80}

Rahasyarth Pradeepika Tika

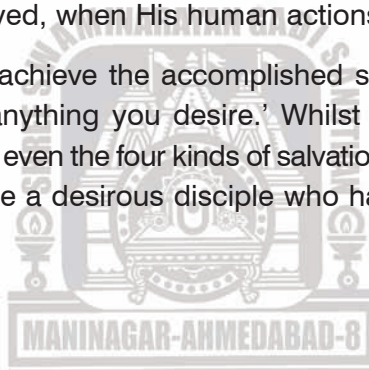
There are three questions in this Vachanamrut. In the first question, Shreej Maharaj has stated that love for Him, which is based on beauty, lust, greed or selfishness, ultimately disappears [1]. In the second, a love for God that is based on His words, physical actions and mind, does not cease [2]. Through such virtues, the Lord and His disciples develop a mutual affection for each other. The manner in which to behave has been described in this way [3]. In the third, Shreej Maharaj has ordered sermons to be held for people, but when performing His *darshan*, one should not look at anything else. The eyes and ears should especially be kept under control [4]. These are the four topics.

Q1 In Q.1, it is said that affection based on virtues remains until the end. However, in GFS.57 Q.2, it is said that affection based on virtues cannot be trusted. How can this be understood?

Ans Here it is said that the affection for Shreej Maharaj that is based on a divine understanding of His greatness, does not cease even if one sees or hears about any of God's human episodes. In GFS.57, it is said that affection for Shreej Maharaj that is based on physical sentiments ceases, and demerits are perceived, when His human actions are seen or heard.

Q2 In Q.3 T.4, it is said, 'when you achieve the accomplished state, you will be able to visualise whatever you wish, and attain anything you desire.' Whilst in GFS.43 T.1, it is stated that a disciple of God does not aspire for even the four kinds of salvation. How should this be understood?

Ans Here, this has been said to entice a desirous disciple who has an affinity for Maya, so that he can progress [towards God].



Rahasyarth Pradeepika Tika 80

Sarangpur Section, Vachanamrut 3

In Samvat 1877, Shravan Vad 7 (Wednesday 30 August 1820), during the evening, Shreejimaharaj was presiding upon a dais placed in the vestibule of Jeeva Khachar's room in the village of Sarangpur. A white turban (*pagh*) was adorned on His head and a scarf (*khes*) with black borders was draped around Him. He was also adorned with another white scarf. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- (1) Swayamprakashanand Swami then asked Shreejimaharaj, (1) "Oh Maharaj! One disciple performs adoration (*pooja*) to the *pratyaksh* God using various objects. Another disciple contemplates all these objects and performs the mental adoration (*mansi-pooja*) of the Lord. Who is superior amongst these two?" Shreejimaharaj replied, "If they perform their adoration with love, complete fondness and intense emotion, the one who physically performs adoration to God and the one who performs mental adoration to Him are both equally great disciples. However, if the adoration is performed without love, complete fondness and intense emotion, both, the person who physically performs adoration to the *pratyaksh* God, and the person who performs mental adoration, are inferior [1]." [1]
- (2) Then, Somla Khachar asked, (2) "What are the characteristics by which one can recognise a disciple who lovingly performs adoration to the *pratyaksh* God or who performs mental adoration to Him in this manner?" Shreejimaharaj replied, "Someone who has immense enthusiasm for the adoration and service of God; for discourses, recitals and devotional songs about Him; and also understands the immense glory of God, should be recognised as someone who has these characteristics. Such characteristics include keeping these two traits rejuvenated with each day, and never allowing them to diminish, in the same manner as when I first met Muktanand Swami in Lojpur; the enthusiasm and understanding about God's greatness that he had on that day, remains just as new within him today, but has not diminished. Contrarily, the Yadavs lived with Lord Shree Krishna and served him just as they would serve any other king. Their names have consequently been forgotten and they are not even considered to be disciples. However, Uddhavji served Lord Shree Krishna with enthusiasm and he had an understanding of his greatness (Shreemad-Bhagwat Section 11 Chapter 29 Verse 35 - 47). As a result, Uddhavji is regarded as being an eminently religious (*param bhagwat*) disciple and is highly renowned in the scriptures, and within the world [2]." [2]
- (3) Then, Nirvikaranand Swami asked a question. (3) "Oh Maharaj! What is meant by listening (*shravan*), contemplating (*manan*), deliberating (*nididhyas*) and attaining a *sakshatkar*?" Shreejimaharaj said, "Listening refers to listening to a discourse through the ears. Contemplation means thinking about the discourses that have been heard, and renouncing those matters that are unacceptable, and accepting those that are appropriate. Deliberation is defined as determinedly accepting a particular discourse into the mind, and having the

habit of recollecting it all night and day. Finally, *sakshatkar* refers to spontaneously and accurately recalling a discourse, as if the events were physically taking place, without having to think about it. In this manner, if one performs the processes, such as listening, about the form of soul, he attains the *sakshatkar* about the soul. If someone has listened, contemplated and deliberated about God in this way, he attains the *sakshatkar* about God. However, such a *sakshatkar* cannot be attained by merely listening, without contemplating and deliberating as well. If someone has the *darshan* of God's *Murti* and does not contemplate and deliberate about it, he does not attain the *sakshatkar* of the *Murti*, even if he has the *darshan* for millions of years. Such *darshan* can be likened to listening only. If someone has the *darshan* of each and every part of God's *Murti*, and then contemplates and deliberates about each of these parts, he is able to recollect them today with ease. If someone performs only *darshan*, he is unable to recollect the part [of God's *Murti*] even if he tries to do so. Many disciples say, 'we try hard to remember Maharaj's *Murti* when we sit in meditation, but still, not even one part is visualised. How can we contemplate the entire *Murti*?' The reason for this is that they have merely performed the *darshan* of God's *Murti*, but they have not contemplated or deliberated about it. In that case, how can they recollect the *Murti*? Even if worldly objects are seen with the eyes or heard with the ears, they are forgotten if they are not remembered within the mind. So, how can the *Murti* of God, which is not material but is divine, be remembered if no contemplation or deliberation has been done? Therefore, if after having the *darshan* of God or after listening to discourses about Him, one continuously contemplates and deliberates about them, a *sakshatkar* about them is attained. Otherwise, even if someone spends an entire lifetime having the Lord's *darshan* and listening to discourses about God, he does not attain a *sakshatkar* [3]."

[3]

MANINAGAR-AHMEDABAD-8
Sarangpur Section, Vachanamrut 3 {81}

Rahasyarth Pradeepika Tika

In this Vachanamrut, there are three questions. In the first, Shreej Maharaj has given the same credence to physical adoration and mental adoration. Both types of adoration should be performed until the end of one's life, even if one has attained the *sakshatkar* of the *Murti* in the soul [1]. In the second, a person who practises physical and mental adoration, and has enthusiasm for adoration, service, listening to discourses and singing devotional songs along with a thorough understanding about His greatness, is regarded as being an eminently religious disciple [2]. In the third question, Shreej Maharaj has characterised listening, contemplating, deliberating and attaining a *sakshatkar* [3]. These are the three topics.

Rahasyarth Pradeepika Tika 81

Sarangpur Section, Vachanamrut 4

In Samvat 1877, Shravan Vad 8 (Thursday 31 August 1820), Shreejimaraj was presiding facing North, on a dais placed in the vestibule of Jeeva Khachar's room, in the village of Sarangpur. A white turban (*pagh*) was adorned on His head. A white shawl (*pachedi*) was draped around Him, and He was wearing a white scarf (*khes*). A congregation of *munis* and disciples from various regions had assembled before His lotus face.

- (1) Swayamprakashanand Swami then asked a question. (1) “Oh Maharaj! How can one clearly understand the difference between the soul (*aatma*) and the body (*anatma*), by which, they can never become confused as being the same?” Shreejimaraj replied, “A clear understanding is desirable, whether it is gained from one verse, two verses, five verses, a hundred verses, or even a thousand verses. Having gained this understanding, the confusion of thinking the body and soul being one, should not remain. Only such a clear understanding leads to happiness. A duplicitous understanding never leads to happiness. Therefore, whoever clearly understands, ‘I am a soul; none of my characteristics are found in my body. My body is inanimate, full of pain, and illusory. Not one of its characteristics exists in me, i.e. consciousness (*chaitanya*).’ Understanding this distinction; becoming completely dispassionate; and contemplating on Lord Purushottam having believed oneself to be lustrous, is called true discernment [1].” [1]

“Someone who thinks he is a soul for a short while, and then considers himself to be a body and thinks about women, should be considered duplicitous; therefore he never experiences happiness in his heart. If a trace of poison is added to a meal that is otherwise as sweet as nectar, no joy is derived from it; in fact, it actually causes distress. In the same way, if someone considers himself to be the soul for the entire day but he momentarily thinks of himself as a body and thinks about women, all his prior thinking turns to dust [2].” [2]

“Therefore, contemplation about the soul should be pure to such an extent that it enables one to become totally dispassionate. Someone may have doubts about what will happen to him if he does not manage to annihilate all his passions and he dies whilst still in such an immature state. A disciple of God should never think in this manner. He should understand, ‘if I die, it is the body that actually ceases. I am a soul; I am ever-youthful and immortal, so I cannot die.’ He should understand this and have courage in his heart. He should discard all other passions besides those for God and have an unfaltering mind about this issue. Whilst eradicating these passions, if even a small amount of desire persists, one has to face the hell (*Narak*) that has been described in the Moksh-dharma scripture. If a disciple of God dies whilst certain worldly passions remain in him, this hell that he has to face, refers to the abodes of deities such as Indra. There, the pleasures of associating with celestial damsels; the luxuries of celestial aircraft; palaces that are decorated with jewels; and other riches, are all equivalent to hell when compared to the immense pleasures that are experienced in the

abode of God. He experiences these but he never actually goes to hell or endures the cycle of birth and death like an averse individual does. If you are a disciple with certain worldly passions, it is still beneficial as you will become a deity. If you descend from that state, you become a human again. Once in a human form, you can again become devoted to God and eradicate all your passions to eventually reach the abode of God; you do not have to endure hell or the cycle of birth and death as averse souls do. Recognising this, a disciple of God should not lose courage at seeing the strength of worldly passions. He should joyously continue to worship God, and continue to make efforts to eradicate his passions. He should have firm faith in the words of God and His *sants* [3].”

[3]

Sarangpur Section, Vachanamrut 4 {82}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreej Maharaj has stated that a person who has a strong sense of discernment, is someone who contemplates about Him, having understood that his soul is separate from the three types of body [1]. A person who believes that he is the body, for even a short while, and contemplates about women, is duplicitous [2]. Only by becoming totally free from worldly passions, can one attain the Lord's abode. Otherwise, one of the deities' abodes, from Indra to Pradhan-Purush, is attained [3]. These are the three topics.

- Q1** In T.2, it is said that even if someone considers himself to be the body for even a moment, i.e. a short while, and contemplates about women, the thoughts that he had throughout the rest of the day about the soul turn to dust. What does this mean?
- Ans** Someone who is not dispassionate about the creations of Maya, may think about his soul, but cannot do so incessantly. Instead, he becomes involved with his body, which is composed of the five basic elements (*panch-bhut*), all of which are derived from Maya. Any prior thoughts regarding the soul become futile. This should be understood as turning to dust whilst in the form of the body.

Rahasyarth Pradeepika Tika 82

Sarangpur Section, Vachanamrut 5

In Samvat 1877, Shravan Vad 9 (Friday 1 September 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais, placed in the vestibule of the north-facing room, at the court of Jeeva Khachar in the village of Sarangpur. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Muktanand Swami asked a question. (1) “Which substantial means of eradicating passions is so potent that all other means are included within it?” Shreejimaraj replied, “Passions are eradicated from someone who has the following four virtues within his heart: Faith; complete trust in God and His disciples; love for God, and an understanding about the greatness of God’s *Murti* [1].” [1]

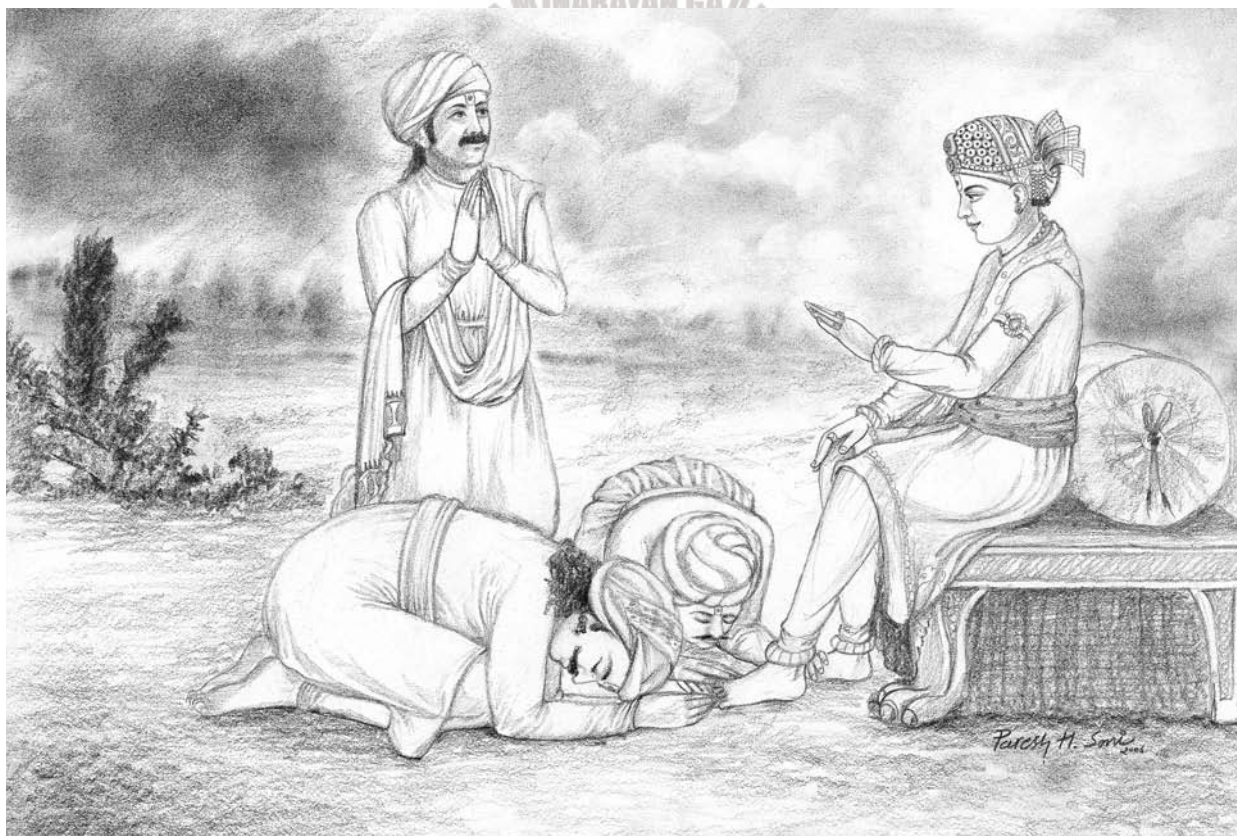
“Even amongst these virtues, if one has only an immensely firm understanding about God’s greatness, the other three, i.e. faith, trust and love, may be weak, but they eventually become very strong. However, if one has intense devotion without an understanding about His greatness, it is eventually destroyed. This is like a ten or twelve year old girl who has a terminal disease. She will die before she reaches adolescence, but will not reach that age. In the same manner, devotion without an understanding about the greatness of God is destroyed before it is perfected. If someone has devotion for God along with an understanding of His greatness, but lacks other auspicious virtues, then, all these virtues eventually arise in his heart. If someone does not have devotion along with an understanding of the Lord’s greatness in his heart, then, even if he appears to possess auspicious virtues, such as calmness and restraint within his heart, it is as though they are absent, since these virtues are ultimately destroyed. Therefore, if one has only devotion together with an understanding of God’s greatness, even his passions are eliminated; and auspicious virtues also enter and reside within his heart. For that reason, devotion towards God, along with an understanding about His greatness, is the greatest and unfaltering means by which all passions are eradicated [2].” [2]

- (2) Swayamprakashanand Swami then asked a question. (2) “In which manner is the soul *anvay* and how is it *vyatirek*? In which manner is Ishwar *anvay* and how is he *vyatirek*? In which manner is Akshar-brahm *anvay* and how is he *vyatirek*? How should Lord Purushottam be understood as being *anvay* and how should He be understood as *vyatirek*?” Shreejimaraj explained, “The form of the soul that experiences birth and death should be known as being *anvay*. The form of the soul that is indivisible (*achhedyā*), impenetrable (*abhedyā*) and indestructible (*avinashī*), is its *vyatirek* form. Similarly the form of Ishwar that is merged homogeneously into the three bodies: *virat*, *sootratma* and *avyakrut*, should be understood as being his *anvay* form. The *vyatirek* form of Ishwar refers to the form that exists in the form of *sat-chit-anand*, which is beyond the body and the universe. The form that inspires Prakruti-

Purush and all the deities, such as the Sun and the Moon, is the *anvay* form of Akshar. The form of Akshar in which the influences of Purush, Prakruti, etc., do not exist, and where only Lord Purushottam resides, is his *vyatirek* form. The form of Purushottam that exists within the hearts of bound souls and liberated souls (*Muktas*) as their observer; remains unaffected by both this bondage and liberation; is also present as the observer within the hearts of Ishwar and Akshar; and remains unaffected by such afflictions, is His *anvay* form. The *vyatirek* form of Purushottam refers the form that is above Akshar, i.e. beyond the categories of Jeev, Ishwar and Akshar. The *anvay* and *vyatirek* forms of each of these entities should be understood in this manner [3].”

[3]

- (3) Again, Muktanand Swami asked, (3) “Is the glory of God’s *darshan*; the chanting of His name; and His touch, of importance for only His disciples, or are they of benefit to all souls?” Shreejimaraj replied, “I shall describe the different kinds of *darshan*, etc., so listen. When a person has the *darshan* of God with his eyes, if his mind enjoins with his eyes so that it too performs *darshan* through the eyes, that *darshan* is unforgettable, even if he tries to forget it. Similarly, the touch of God is unforgettable if the mind and skin are combined when touching Him.



A disciple focuses his eyes on Shreejimaraj, whilst other disciples bow down and devotedly touch His lotus feet. As their minds were combined with their vision and touch, that *darshan* and that touch of Shreejimaraj becomes unforgettable for them



Disciples, who have a profound understanding of Shreej Maharaj's greatness and immense love for Him, perform His darshan and offer gifts to Him

Remember the words of the Gopis, as stated in the [Shreemad] Bhagwat, when they addressed God, 'Oh Lord! From the day we touched your feet, all the worldly pleasures seem like poison to us.' In this manner, when the *gnan-indriyas* are accompanied by the mind to perform *darshan*, touching, listening, etc., the events become unforgettable forever. An ignorant soul cannot forget the sensualities that he has experienced when his five *gnan-indriyas* have combined with his mind, even if he tries to do so. In the same manner, only the *darshan*, etc., of God that has been performed in conjunction with the mind can be considered genuine. Others may have performed *darshan*, etc., but it is equivalent to not having performed them. This is because whilst such a person performs *darshan*, his mind wanders elsewhere. Such *darshan* will definitely be forgotten within a day, within five days, within fifty days, within six months, within a year, or perhaps within five years. It will ultimately be forgotten, but its memory does not last. Therefore, only someone who conjuncts his *gnan-indriyas* and mind to perform *darshan*, etc., of God, and along with this, has an understanding of His greatness and an immense love for Him, reaps the benefits of that *darshan*, etc. For others, the *darshan*, etc., of God are like accumulated merits, which may eventually flourish. The true glory of *darshan*, etc., is only assimilated by someone who performs *darshan*, etc., in conjunction with his mind [4]."

[4]

Sarangpur Section, Vachanamrut 5 {83}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreej Maharaj has stated that the abolition of passions occurs in someone who possesses the following four virtues: faith, trust in God's words and the words of His *sants*, love for Him, and an understanding of His greatness. [1] The passions are also eradicated if, amongst these, only the understanding of His greatness is extremely firm; auspicious virtues then arise [2]. In the second, He has described the *anvay* and *vyatirek* natures of the soul, Ishwar, Akshar and Himself. He has stated that just as He remains omnisciently within bound souls and *Muktas*, He is also present within Ishwar and Akshar [3]. In the third question, only someone who has an understanding about His greatness and conjuncts his *gnan-indriyas* and mind to perform *darshan*, touch, listen, etc., reaps the complete benefits of these. For others, they are like accumulated merits, which may eventually flourish [4]. These are the four topics.

Q1 Who should be understood as the bound souls, *Muktas*, Ishwar and Akshar, which are mentioned in Q.2 T.3?

Ans All those who remain within Mul-maya are described as bound souls. The Mul-purush that resides omnisciently within these bound souls, and is their superior and bestows them with the fruits of their deeds, has been referred to as Ishwar here. The category of Brahm is above Mul-purush Ishwar. Above this category still, exist the *Muktas* of Mul-akshar, who are mentioned here as *Muktas*. Their superior is Mul-akshar, who has been mentioned here as Akshar. Through His lustre, Shreej Maharaj resides in an *anvay* form within this Akshar, *Muktas*, Mul-purush Ishwar and the souls bound by Maya. Ishwar is superior to the bound souls. Above Ishwar are the *Muktas*. Above these is Akshar. Above Akshar is His lustrous Brahm-jyoti, i.e. Akshardham. Together with His *Muktas*, Shreej Maharaj presides here in His divine *murtiman* form. This is the *vyatirek* form of Shreej Maharaj. Only the *Muktas* of Shreej Maharaj have direct contact with this *vyatirek Murti*, i.e. with Shreej Maharaj, but the others mentioned previously have no direct contact with Him. Their only contact with Shreej Maharaj exists with His *anvay* form.

Q2 The *anvay* and *vyatirek* forms of the soul, Ishwar and Akshar are mentioned. Are these forms separate, or are they the same? Does one form of the soul experience birth and death, whilst the other does not have to endure them? Does only the *anvay* form of Ishwar endure the activities such as creation, whilst the *vyatirek* form remains unperturbed by them? Is it the role of only Akshar's *anvay* form to provide inspiration, whilst the *vyatirek* form remains free from this? None of this is understandable. So mercifully explain the issue.

Ans The fact that the soul has to experience births and deaths is said to be its *anvay* nature. However, the *anvay* and *vyatirek* souls are not distinct forms. When a soul becomes free from the bounds of Maya, its affliction, in the form of births and deaths, comes to an end. Ishwar carries out the creation, etc., through his own power. This power is called his *anvay* form. When Ishwar relinquishes these activities, his anxieties also cease. Akshar also inspires through his own power, in the form of his lustre. The holders of such power are called *vyatriek*, and the

power is called *anvay*. These are not two separate forms. When such a powerful entity relinquishes his power of inspiration, he attains the form of Brahm, i.e. the lustre of Shreejimarharaj. They unite with Shreejimarharaj's *Murti* and become His *Param-ekantik-muktas*. Only then do all their afflictions end. Shreejimarharaj and His powers, i.e. His lustre, remain completely free of all such afflictions. Wherever it is stated that only Shreejimarharaj exists in the *vyatirek* form of Akshar, it should be understood that this refers to His *anvay* form, in which He exists as the observer.

Q3 In Q.3 T.4, it is stated that if the *darshan*, etc., of Shreejimarharaj are performed whilst understanding His greatness, the benefits of that *darshan*, etc., are attained. What are these benefits? What is meant by accumulated merits?

Ans If someone understands the glory of Shreejimarharaj, the *darshan*, touching, listening, etc. that he performs is never forgotten. This is referred to as the benefit. He attains salvation at the end of his life. Someone who performs *darshan*, etc. without appreciating God's glory, forgets these episodes, but he does follow the path of salvation, and does attain salvation after several births. This is known as accumulated merits.

Q4 The omniscience of the categories other than Shreejimarharaj, such as Akshar, exists within souls. When does this cease?

Ans A person may resort to Shreejimarharaj. However, whilst he believes Shreejimarharaj to be like Shree Krishna, he considers his own form to exist in the form of Mul-purush's lustre and the omniscience of Purush that exists within him, does not recede. If he believes Shreejimarharaj to be greater than Purush, i.e. like Brahm, he considers his own form to exist in the form Brahm's lustre. The omniscience of Purush does cease from within him, but that of Brahm remains. If he believes Shreejimarharaj to be like Mul-akshar, he considers his own form to be like the lustre of Akshar. The omniscience of Brahm ceases, but that of Akshar remains. Finally, when he understands that Shreejimarharaj is greater than Akshar, and thinks of himself as existing in the form of His lustre, the omniscience of none of the others remains; only the omniscience of Shreejimarharaj exists.

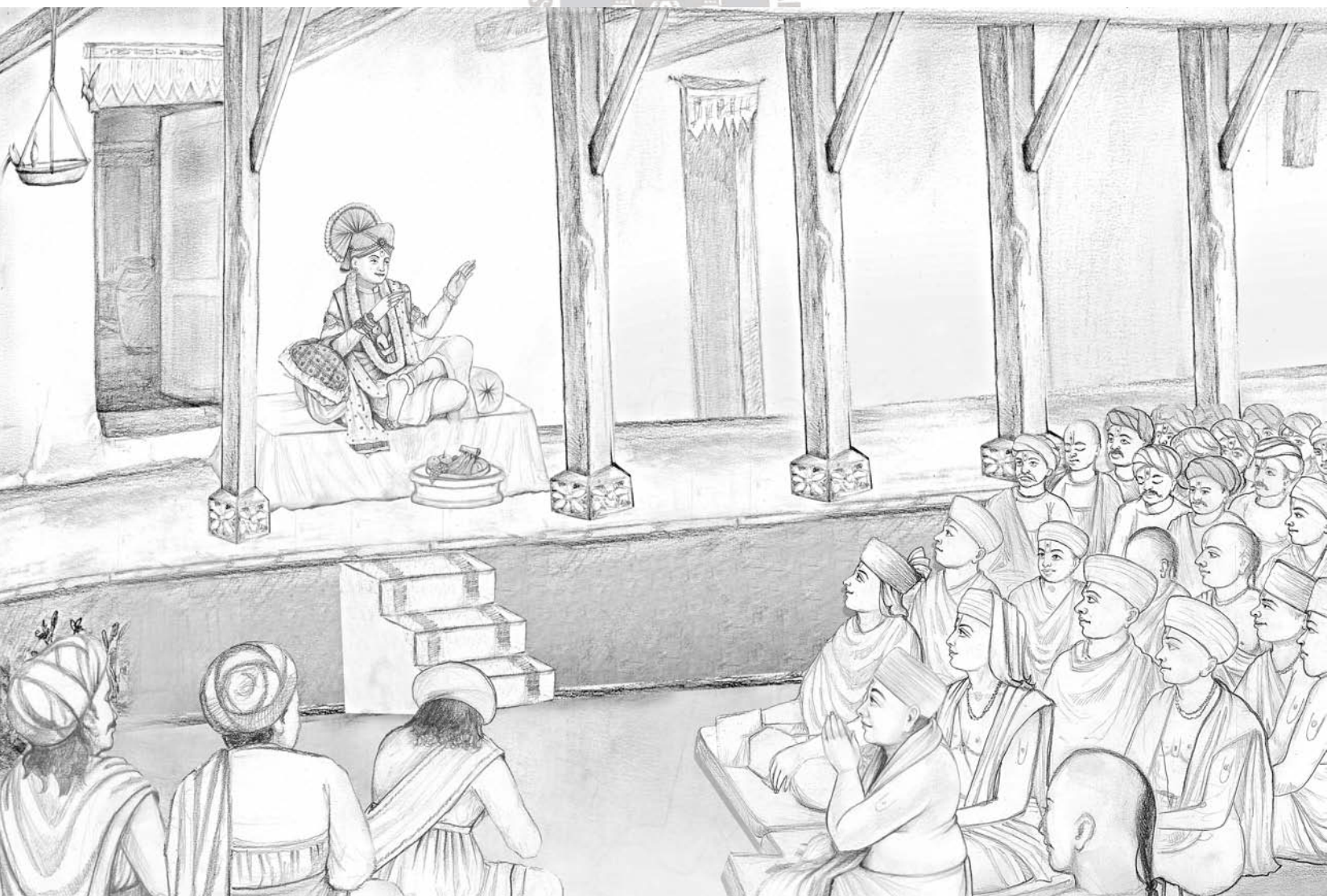
Rahasyarth Pradeepika Tika 83

Sarangpur Section, Vachanamrut 6

In Samvat 1877 Shravan Vad 10 (Saturday 2 September 1820), Shreej Maharaj was presiding on a dais, placed in the vestibule of the north-facing room, at the court of Jeeva Khachar in the village of Sarangpur. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions has assembled before His lotus face.

- (1) Then, Nityanand Swami asked a question. (1) "In each state of the body, how do the other two states exist within them?" Shreej Maharaj replied, "The state refers to the condition of the soul whilst it experiences the pleasures of the senses. There are three states: wakeful (*jagrat*), dream (*swapna*) and deep sleep (*sushupti*). Of these, the wakeful state is the result of Vairaj Purush's sustaining state. It is comprised of *sattva* attributes and resides in the eyes. Whilst in this wakeful state, the soul is called Vishwa-abhimani. With the arrogance of the *sthool* body and through the ten *indriyas* and four *antah-karans*, this soul appropriately and discerningly experiences the external five sensations, such as hearing, in accordance with its

Shreej Maharaj presides in the vestibule of Jeeva Khachar's court amongst an assembly of saints and disciples. Sadguru Shree Nityanand Swami asks the question about how, in each state, the other two states also exist



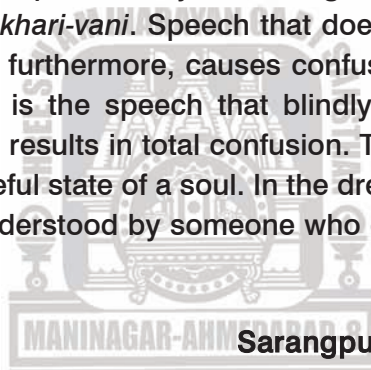
past deeds. This refers to the wakeful state in which *sattva* attributes prevail. Whilst in this wakeful state, if a soul inappropriately experiences external sensualities as a result of delusions, it is referred to as a dream state within the wakeful state. Whilst in the wakeful state, if a soul experiences external sensualities without discernment, due to sorrow, exertion, etc., it is called a deep sleep state within the wakeful state. The dream state is the result of Hiranya-garbha's creating state. It is comprised of *rajas* attributes and resides in the throat. Whilst in such a dream state, the soul is called Taijas-abhimani. With the arrogance of the *sookshma* body, this soul experiences painful and enjoyable passions through the *indriyas* and *antah-karans*, in accordance with its past deeds. This refers to the dream state in which *rajas* attributes are prevalent. Whilst in a dream state, if a soul experiences passionate sensualities with discretion, as though in a wakeful state, it is called a wakeful state within the dream state. If a soul experiences the passionate sensualities in a dream state, but remains unaware of them due to his inanimate condition, it is referred to as a deep sleep state existing in the dream state. The deep sleep state is the result of Ishwar's devastation state. It is comprised of *tamas* attributes and resides in the heart. When such a deep sleep state is experienced by a soul, the inclination (*vrutti*) of the *indriyas* and the *antah-karans*, the passion to experience the sensations, and the ability of awareness and responsiveness, all become merged into the *karan* body. Whilst in such a deep sleep state, the soul is called Pragna and it has arrogance about the *karan* body. It remains completely engrossed in the bliss emanating from the Brahm that is empowered by Maya (*Maya-sabalit-brahm*). This refers to the deep sleep state in which the *tamas* attributes prevail. Whilst in a deep sleep state, if a soul becomes aware and responsive due to the accumulated benefits of its past deeds, it is called a dream state that exists in the deep sleep state. Whilst in a deep sleep state, if a soul realises its engrossed state and responds by retracting from the pain, and enters the bliss of that deep sleep state, it is called a wakeful state that exists in the deep sleep state. In this manner, the other two states exist [1] within each state [1].

(2) "The entity that enables a soul to know the differences between these states, and enables it to attain fruits in accordance with its actions during each state, is known as the fourth state [2] (*turya-pad*), omniscient (*antaryami*), observer (*drashta*), Brahm and Par-brahm [2]."

Again, Nityanand Swami asked a question. (2) "How can one understand the four classifications of speech: *para*, *pashyanti*, *madhyama* and *vaikhari*?" Shreej Maharaj replied, "The explanation of this is very lengthy and extremely subtle. Lord Shree Krishna has narrated it to Uddhavji in the Eleventh Section (Chapter 12 Verse 17 & 18) of the Shreemad-Bhagwat. I shall summarise it, so listen. Firstly, at the time of creation, Lord Purushottam entered the thousand-petal lotus that grew from the head of Vairaj-purush, and made a *naad* [sound] that was derived from Akshar-brahm. That *naad* resonated up through Virat-purush's *sushumna* artery to his navel. Here, it grew louder by its association with the *maha-pran* and caused Virat-purush's downward-facing navel lotus to face upwards. The sound that occurred in Virat-purush's navel at this moment is called *para-vani*. This *para-vani* is created

by God whose purpose it was to reveal the Vedas. The *para-vani* is like a beam of lustre. It consists of half a syllable. This *para-vani* reached the heart of Virat, where it is known as *pashyanti*. From here, it reached the region of his throat, where it is called *madhyama*. From there, it reached Virat's mouth, where it is called *vaikhari*. Here, it took the form of three sounds: A, U and M, which are called the *pranav*. These *naads* were then transformed into the fifty-two syllables and then took the form of the four Vedas. In this manner, the four classifications of speech: *para*, *pashyanti*, *madhyama* and *vaikhari*, should be understood to have occurred in Virat-purush [3].

“Now listen, as I narrate the four classifications of speech that exist in the body of the soul. The very same Lord Purushottam omnisciently resides within the soul. He is independent from the three states of the soul. Such a God manifests on the Earth for the betterment of souls. These souls then propound the form of God, His abode, virtues and prowess. They describe His divine episodes and explain the distinction between the soul and the body. They describe the differences between Jeev, Ishwar, Maya, Brahm and Par-brahm. Such speech is known as *para-vani*. Speech that prudentially and categorically describes material objects and the sensations is called *vaikhari-vani*. Speech that does not completely describe these objects or the sensualities, and furthermore, causes confusion about their nature, is called *madhyama-vani*. *Pashyanti-vani* is the speech that blindly describes the objects and the sensations as equivalent, which results in total confusion. These are the four different types of speech that occur in the wakeful state of a soul. In the dream or deep sleep state, the four types of speech can only be understood by someone who can attain a trance state, but not by anyone else [4].”



Sarangpur Section, Vachanamrut 6 {84}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that when the *sthool* body experiences the external pleasures of the five senses with discretion and in accordance with its past deeds, it can be said that a wakeful state, in which the *sattva* attribute is dominant, exists. If by delusions, inappropriate sensations are experienced, it is referred to as a dream state existing within the wakeful state. Whilst in a wakeful state, if sensations are indiscriminately experienced, it is called a deep sleep state within the wakeful state. All these apply to the *sthool* body. If sensualities are passionately experienced through the *sookshma* body in accordance with past deeds, it is called a dream state in which *rajas* attributes prevail. Whilst in a dream state, if passionate sensualities are experienced with discretion, it is called a wakeful state that exists in the dream state. If the sensations experienced in the dream state are not known about, it is called a dream state within the deep sleep state. When the inclination of the *indriyas* and *antah-karans*, passions, awareness and responsiveness, all become merged in

the *karan* body, it is referred to as a deep sleep state that is dominated by *tam* attributes. When responsiveness arises in a deep sleep state, it is called a dream state that exists within a deep sleep state. When awareness of the pains and anxieties of the wakeful and dream states arise in the bliss of the deep sleep state, knowledge of the consciousness is attained. This is called a wakeful state within the deep sleep state. All these apply to the *karan* body [1]. Through Mul-purush, the Lord imparts knowledge about the differences between these states to souls, and grants them the fruits of their deeds that they have attained in those states [2]. In the second question, the form of Vairaj-purush's four types of speech is described [3]. The forms of the four types of the soul's speech are described [4]. These are the four topics.

Q1

In Q.1, the wakeful state of souls is described as the result of the sustaining state of Vairaj, the dream state is described as resultant from the creation state of Hiranya-garbha, and the deep sleep state is described as the result of the devastation state of Ishwar. Who does Vairaj,

Ans Hiranya-garbha and Ishwar refer to?

The sustaining state of Vairaj and the wakeful state of a soul are the results of Pradyumna's sustaining state. Therefore in this context, Pradyumna is referred to by the name Vairaj. The creating state of Vairaj and the dream state of a soul are the results of Aniruddh's creating state. Therefore in this context, Aniruddh is referred to by the name Hiranya-garbha. The devastation state of Vairaj and the deep sleep state of a soul is the result of Sankarshan's devastation state. Therefore in this context, Sankarshan is referred to by the name Ishwar.

Q2

Ans Brahm that is empowered by Maya (*Maya-sabalit-brahm*) is stated. Who is this?

Q3

Purush, the husband of Pradhan has been called Brahm that is empowered by Maya.

Ans

In Q.1 T.2, the fourth state, observer, omniscient, Brahm and Par-brahm are mentioned. Who should each of these be known as?

Q4

All these names refer to Mul-purush.

Ans

What is the meaning of the *naad* derived from Akshar-brahm stated in Q.2 T.3?

The reverberation resulting from the lustre of Shreejimaraj's *Murti* is called the *naad*. This sound is generated from Akshar-brahm, which is Shreejimaraj's lustre. Therefore, it is called *Akshar-brahm-aatmak*. This *naad* reaches Mul-purush via Mul-akshar. Through Mul-purush, the *naad* reaches Vairaj-purush.

Rahasyarth Pradeepika Tika 84

Sarangpur Section, Vachanamrut 7

In Samvat 1877, Shravan Vad 11 (Sunday 3 September 1820), during the night, Shreej Maharaj was presiding on a dais placed in the vestibule of the north-facing room, at the court of Jeeva Khachar in the village of Sarangpur. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

Shreej Maharaj had initiated a recital of the First Section of the Shreemad-Bhagwat Puran, in which it was stated that the region where the sharp edges of the disc-like mind become blunt should be considered to be the place known as Naimisharanya. Hearing this, Muktanand (1) Swami asked, (1) “Oh Maharaj! What is this disc-like mind? And what should be understood by its edges?” Shreej Maharaj replied, “The disc refers to the mind. Its edges refer to the ten *indriyas* [1].

[1]

“The edges of the mind, in the form of these *indriyas*, which have worn away and become blunt, should be considered to be the Naimisharanya region. If virtuous deeds, such as chanting, performing penance, observing vows, meditating and adoration are performed at such a place, they flourish day by day. Such a Naimisharanya region is where the Lord’s *Ekantik sadhus* reside. When the edges of a person’s disc-like mind, in the form of the *indriyas*, become blunt, he loses all affection for the five sensations, i.e. sound, touch, vision, taste and smell. In fact, when he sees an attractive woman, or beautiful articles, such as clothing and jewellery, his mind loathes them, but its inclination (*vrutti*) never affixes to such things. This is similar to an extremely sharp arrow; such an arrow pierces any object at which it is fired. The arrow embeds itself into the object and it becomes difficult to remove. However, if the point of the same arrow is removed so that only the shaft remains, and this is fired into a wall, the arrow simply bounces back. Such a blunt arrow does not penetrate the wall, like the pointed arrow. Similarly, if the edges of one’s disc-like mind, i.e. the senses are blunted, the inclination of the *indriyas* does not become affixed to any object, irrespective of how attractive that object may be. The inclination of the *indriyas* does not fixate, but rebounds like the shaft. If this occurs within a person, it can be said that the edges of his disc-like mind have become blunt [2].

[2]

“Therefore, one should seek salvation from a region where a Naimisharanya, in the form of association of *sant*, exists; and maintain a firm mind there [3].”

[3]

Sarangpur Section, Vachanamrut 7 {85}



Disciples maintain their association with the eminent sants of God and perform virtuous deeds in their presence. By that, their minds are able to lose all affection for the sensations

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut, in which Shreej Maharaj has stated that the disc should be understood to be the mind. Its edges refer to the ten *indriyas* [1]. These edges become blunt by associating with an *Ekantik sant*. Wherever such an *Ekantik sant* resides; this is the Naimisharanya region [2]. One should seek salvation from such a region and firmly keep the mind there [3]. These are the three topics.

Rahasyarth Pradeepika Tika 85

Sarangpur Section, Vachanamrut 8

In Samvat 1877, Shravan Vad 12 (Monday 4 September 1820), Swami Shree Sahajanandji Maharaj was presiding on dais placed in the vestibule of the north-facing room, at the court of Jeeva Khachar in the village of Sarangpur. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Chaitanyanand Swami then asked a question. (1) “Oh Maharaj! What is the characteristic of jealousy (*irsha*)?” Shreejimaraj replied, “If there is arrogance (*maan*) in one’s heart, jealousy arises from that arrogance. Anger (*krodh*), vanity (*matsar*) and envy (*asuya*) also result from arrogance. The characteristic of a jealous person is that he cannot bear to see the commendation of another, even if that individual is senior. If someone has such a nature, it should be understood that jealousy resides in his heart. A truly jealous individual is unable to tolerate anyone receiving accolade [1].”

[1]

Sarangpur Section, Vachanamrut 8 {86}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which the cause of jealousy, anger, vanity and envy in a person has been stated. The characteristic of jealousy is described [1]. This is the one topic.

Rahasyarth Pradeepika Tika 86

Shreejimaraj becomes pleased with a poor disciple and blesses him. Seeing this, a person sitting in the assembly who has jealousy within his heart cannot bear to see such commendation and becomes extremely agitated



Sarangpur Section, Vachanamrut 9

In Samvat 1877, Shravan Vad 13 (Tuesday 5 September 1820), Swami Shree Sahajanandji Maharaj travelled from the village, Sarangpur to the village of Kundal by foot, in order to confer bliss to all His disciples. He presided on a dais facing North, which had been placed in the vestibule of Amara Patgar's west-facing room. A white turban (*pagh*) was adorned on His head and a white shawl (*pachedi*) was draped around Him. He was wearing white trousers (*surval*). A congregation of *munis* and disciples from different regions had assembled before His lotus face.

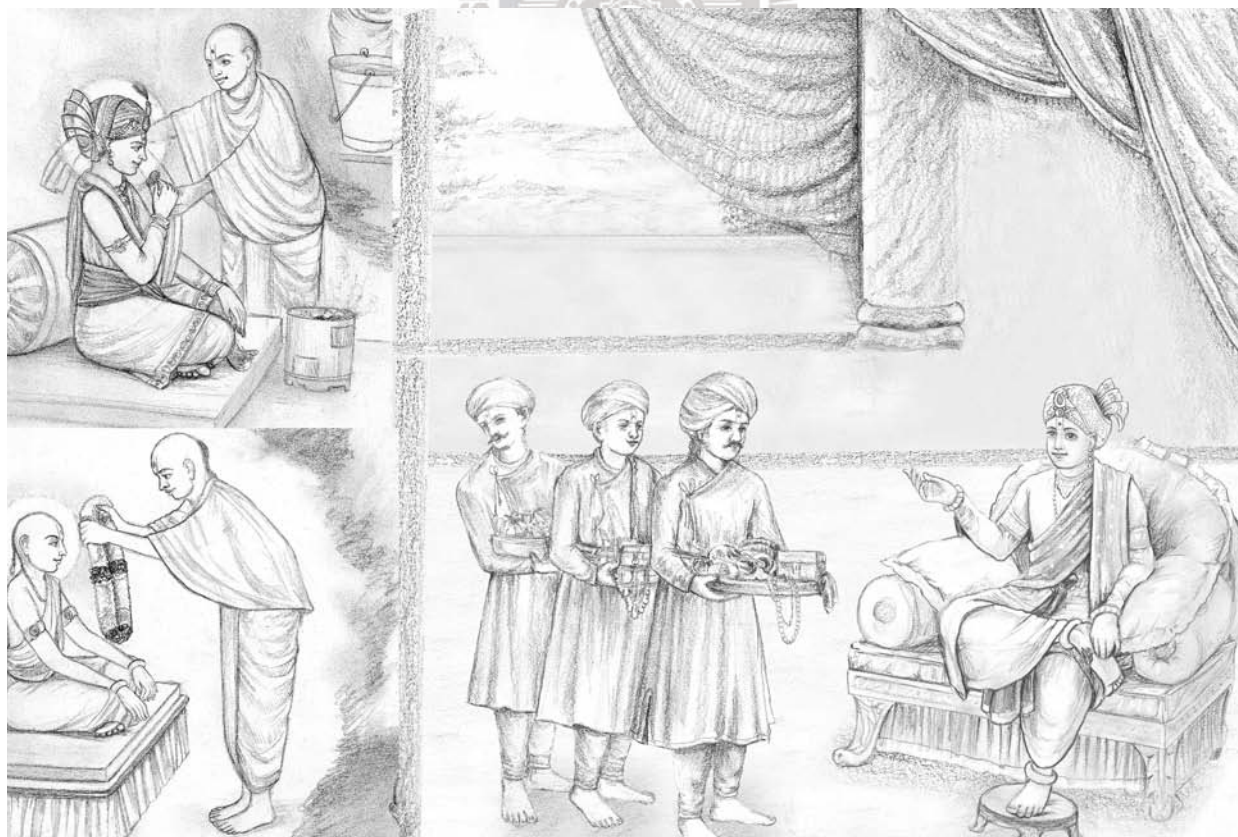
- (1) At that time, Muktanand Swami asked a question. (1) "Oh Maharaj! What is the reason for the characteristics of the ages (Yug) prevailing within one's heart?" Shreejimaraj replied, "The characteristics of the ages prevail because of the three attributes (*guns*). When the pure *sattva* attribute is prevalent, the heart is influenced by the characteristics of Sat-yug. When both *sattva* and *rajas* attributes are prevalent, the heart is influenced by Treta-yug. When only the *rajas* attribute is prevalent, the heart is influenced by Dwapar-yug. Finally, when the *tamas* attribute is prevalent on its own, the heart is influenced by Kali-yug. In this manner, the prevalence of the Yug is dependent on the dominant attribute at that time [1]." [1]
- (2) Muktanand Swami again asked, (2) "How do each of the attributes prevail?" Shreejimaraj replied, "The prevalence of the attributes is in accordance with past deeds. The nature of the deeds that have been previously performed determines which of the attributes prevail [2]." [2]
- "If someone tries to concentrate and meditate on God whilst overcome by the *rajas* or *tamas* attributes, he is unable to do so. He should therefore keep strength in both a conviction about the soul and in God's greatness. He should understand, 'I am a soul, so none Maya's influences can afflict me; I am free from the three attributes (*gunatit*).' He should understand the greatness of God in the following manner: 'Even though Ajamel was a grave sinner, as a result of his son's name [Narayan], he uttered the name of Narayan [God], and thereby became free from all sins and attained the highest status (*param-pad*) (Shreemad-Bhagwat Section 6 Chapter 1 Verse 21 - 68 & Chapter 2 Verse 1- 44). I have met that *pratyaksh* God. I chant the name of this God night and day and as a result, I have become fulfilled.' He should maintain such thoughts and remain contented. However, if he is overcome by the *rajas* or *tamas* attributes, he should not force himself to meditate or contemplate on God. Instead, he should worship and remember God as much as he can, and physically serve God and *sants* with enthusiasm. He should abide by his religious decree and consider himself to be completely fulfilled [3]." [3]
- (3) Again, Muktanand Swami asked, (3) "A person may have done many things under the influence of the *tamas* attribute, resulting in Kali-yug prevailing in his heart. Is there a means through which this Kali-yug can be eradicated, or not?" Then, Shreejimaraj replied, "If he has immense enthusiasm and an extremely firm faith in the words of God and *sants*, no matter how bad the deeds are that he has done under the influence of the *tamas* attribute,

they can be eradicated. The prevalence of Kali-yug then ceases and is replaced by the traits of Sat-yug. Therefore by affiliating with the *Satsang* with the utmost of sincerity, no kind of fault remains in a person's heart, and despite being in his physical body, he becomes *Brahm-roop* [4].” [4]

- (4) Then, Swayamprakashanand Swami asked, (4) “What should be understood by one's position?” Shreejimaraj replied, “The four classes (*varnas*) and the four stages of life (*ashrams*), as well as one's own religious decree, should be known as the 'position'. For example, you are all ascetics; if you abandon your vows of asceticism and live as a *gruhasth*, it should be understood that you have contravened your position. Therefore, you must never abandon your religious decree, even under extenuating circumstances or if I command you to do so. *Gruhasths* wish to offer worship to Me with items such as clothing and jewellery; you must not have such wishes. The adoration that you offer should only comprise of leaves, flowers, fruits and water. You must remain contented by performing such worship, but it is not appropriate for you to offer worship to God in a manner that contravenes your religious obligations. So, you should all worship God as much as possible within the bounds of your religious obligations. This is My command and it should be firmly obeyed by everyone [5].” [5]

Sarangpur Section, Vachanamrut 9 {87}

Ascetics worship Shreejimaraj using flowers, water whereas *gruhasths* worship God using lavish articles



Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first, Shreejimaraj has stated that the characteristics of the ages (Yug) prevail as a result of the three attributes (*guns*) [1]. In the second question, the prevalence of the attributes is in accordance with one's past deeds [2]. If certain attributes are present that prevent meditation, a person should understand himself to be beyond the three attributes (*gunatit*) and understand the Lord's glory as, 'I have met the *pratyaksh* Lord Shree Swaminarayan; by the utterance of His name, all sins being burnt away.' He should understand the Lord's glory in this manner and live in accordance with His commands, and consider himself to be completely fulfilled [3]. In the third question, Shreejimaraj has stated that if someone associates with His *sants*, he can become *Brahm-roop*, despite being in a physical body [4]. In the fourth question, ascetics should not worship Him in the same manner that *gruhasths* offer adoration to Him, i.e. using clothing and jewellery. They may only worship Him using leaves, flowers, fruits and water, but should not abandon their position, i.e. their religious decree [5]. These are the five topics.

Q1 In Q.2 T.3, it has been stated that one's soul should be considered to be *gunatit*. What is the meaning of *gunatit*?

Ans The soul should be considered to be beyond the influences of the three attributes of Maya. This status has been called *gunatit*.

Q2 It is stated, 'Ajamel uttered the name Narayan; I have met that *pratyaksh* God.' However, Ajamel took the name of a *paroksh* incarnation. What glory can be attributed to Shreejimaraj from this? What is meant by the highest status (*param-pad*) that Ajamel attained?

Ans Narayan, etc. are all the names of Shreejimaraj. It is stated in the Partharo T.2 that all the incarnations have been given His names. One should understand the glory of Shreejimaraj and understand Him to be the source of all these names. Ajamel was relieved from the pains of hell and attained Vaikunth, the abode of Vishnu. This abode is above the realms of Indra, etc., and for this reason, it is described as being the highest status.

Q3 In Q.4 T.5, Shreejimaraj has stated that ascetics should not offer adoration to Him using items such as clothing and jewellery. If a *sadhu* has kept a *Murti* of Hari-krishna Maharaj for his worship, is he permitted to adorn the *Murti* with clothing embroidered with gold and silver threads and with jewellery or not?

Ans If he has a *Murti* of Hari-krishna Maharaj to offer worship, he should adorn the *Murti* with simple clothing that is made without real or fake gold or silver embroidery, but not with embroidered clothing. He should use a wooden bowl to bathe the *Murti*. However, if a *Murti* has been kept to worship in a temple, there is no restriction on adorning Him with precious clothing and jewellery.

Rahasyarth Pradeepika Tika 87

Sarangpur Section, Vachanamrut 10

In Samvat 1877, Shravan Vad 14 (Wednesday 6 September 1820), Shreejimaraj started walking from Kundal with a group of *sants*. On their journey, they reached a village named Khambhada where they rested under a pipal tree. The villagers brought a dais on which the Lord presided. At that time, Shreejimaraj was dressed entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled all around Him, and the *sadhus* were singing devotional songs (*kirtans*).

- (1) Shreejimaraj stopped the singing and gave a discourse to the villagers. (1) “There are two types of people in this world: religious and irreligious. Someone who is religious refrains from committing sins such as stealing, adultery and slander; and he remains fearful of God and behaves in accordance within the boundaries of the religious decree. His family as well as others in society trust him, and believe that everything he says is the truth. Only such a religious person likes the association of a true *sant*. A person who is irreligious remains engrossed in evil deeds, such as thieving, adultery, consuming wine and meat, sinning and making others sin. Nobody in society trusts him, not even his own relatives. Such an irreligious person does not like to associate with a genuine *sant*. Moreover, he demerits anyone who does associate with such *sants* [1].

[1]

“Therefore, anyone who aspires for salvation must never follow such an irreligious path. One should follow the religious path and remain associated with genuine *sants*; salvation is then assured for that soul. There is no doubt about this.” Having heard these words, many of the villagers resorted to the patronage of Shreejimaraj [2].

[2]

From there, Shreejimaraj returned to Sarangpur where He presided on a dais that was placed in the vestibule of the north-facing room at the court of Jeeva Khachar. At that time, He was dressed entirely in white clothing, and a congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (2) Shreejimaraj said, (2) “If one looks at all the abodes of God, such as Golok, Vaikunth, Shwet-dweep and Brahm-pur with *bahya-drashti*, they seem far away. However, if one looks at them with *aatma-drashti*, they do not seem even an atomic distance away. Therefore, the understanding of someone who has such *bahya-drashti*, is false [3].

[3]

“The understanding of someone with *aatma-drashti* is true. God and His abodes are not even an atomic distance away from a *sadhu* who understands, ‘this God resides constantly within my soul. Just as the soul resides within my body, God resides in my soul. My soul is the *sharir*, and God is the *shariri* of my soul’; and understands that his soul is distinct from the three types of body, i.e. *sthoor*, *sookshma* and *karan*; and that the Lord always presides within his soul. A *sant* who has such an understanding is equal to the *Muktas* of Shwet-dweep. When one has the *darshan* of such a *sant*, it should be understood that the *darshan* of the *sakshat* God has been attained. A *sant* who has such an understanding is completely fulfilled [4].

[4]

However, if someone is unable to attain such an understanding, but remains associated with such a *sant*, even if he beats him with shoes five times each day; if he tolerates the insults and does not abandon his association with that *sant*, then, in the same manner that someone addicted to opium cannot give up his addiction, that person is unable to desert his association with such a *sant*. He should be regarded as being equal to the aforementioned *sant*. The attainment achieved by the *sant* is granted to someone who remains associated with him in this way [5].”

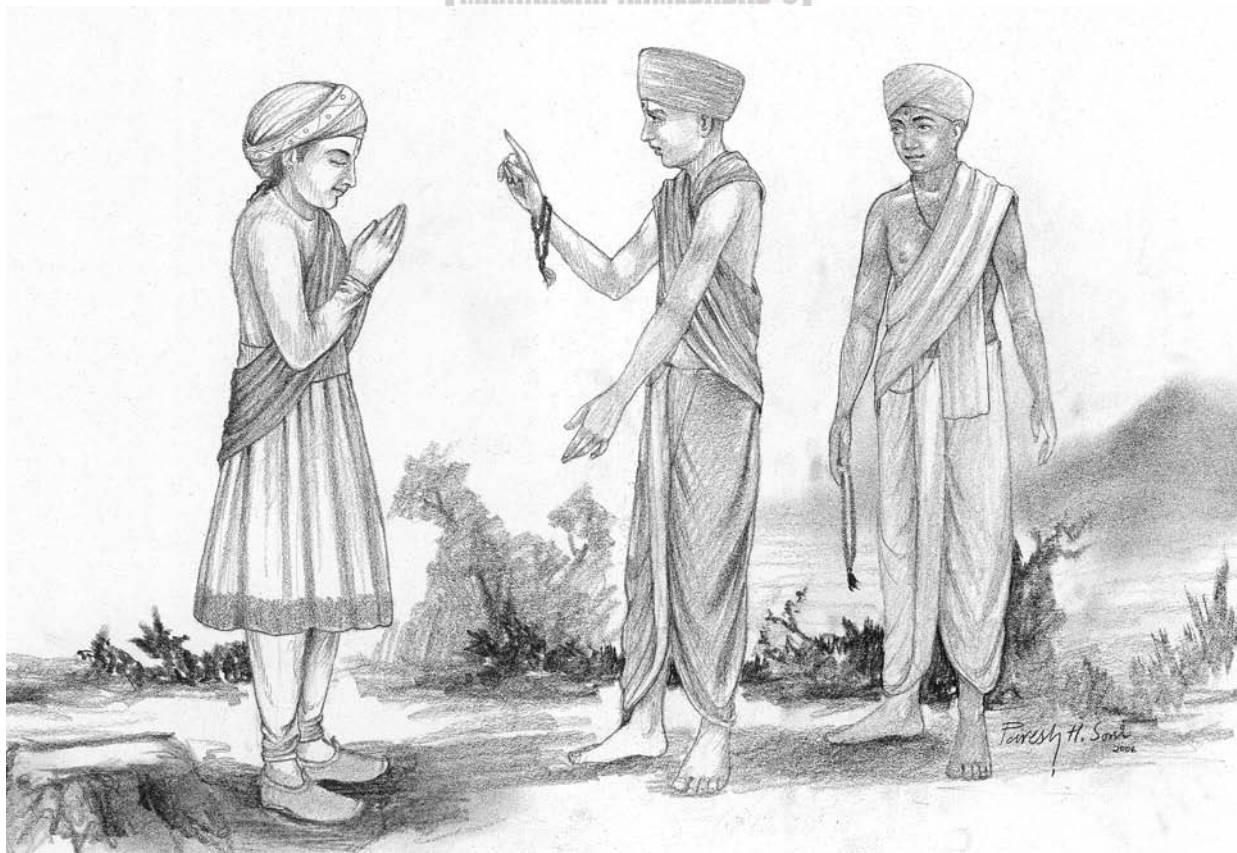
[5]

Sarangpur Section, Vachanamrut 10 {88}

Rahasyarth Pradeepika Tika

There are two merciful statements in this Vachanamrut. In the first, Shreej Maharaj has narrated the characteristics of religious and irreligious people [1]. He has advised that one should follow the religious path and remain associated with a genuine *sant* [2]. In the second, the understanding of someone with a *bahya-drashti* is false [3]. The understanding of someone with *aatma-drashti* is true. Such an individual is a *Mukta*; his *darshan* is equivalent to the *darshan* of the Lord, i.e. Shreej Maharaj [4]. Someone who endures the insults of such a *sant* and remains associated with him, should be regarded as being similar to that *sant*, and is granted the same attainments as the *sant* [5]. These are the five topics.

A *sant* reprimands a disciple in order to keep him adherent to the commandments of God. The disciple has understanding and realises that the *sant* is rebuking him for his own good. Consequently, he remains associated with the *sant*



Q1 In Q.2 T.3, Golok, Vaikunth, Shwet-dweep, Brahm-pur are mentioned. Whose abodes should these be understood to be?

Ans The abode of Mul-purush is called Golok. The abode of Vishnu is called Vaikunth. In this context, the abode of Shreej Maharaj – Akshardham – has been referred to using the name Shwet-dweep. The abode of Vasudev-brahm is referred to by the name Brahm-pur.

Q2 It is stated that the abodes are extremely far for someone with *bahya-drashti*, but not even an atomic distance away for someone with *aatma-drashti*. How are they far away for a person with *bahya-drashti*?

Ans Someone who has a *bahya-drashti* understands, ‘The abode of God is beyond the obstacles, such as earth, water, fire, air and space. After my death, only if Shreej Maharaj comes for me, will I be able to overcome those obstacles and attain the Lord’s abode.’ For this reason, he cannot feel the nearness of God. This constitutes a fault in him. His understanding has therefore been described as being false. Someone with *aatma-drashti* regards his own soul to exist in the form of Shreej Maharaj’s lustre, which is above Akshar. He understands that Shreej Maharaj also resides there. Therefore, he can feel his closeness to Shreej Maharaj; the obstacles do not impede him. So his understanding has been described as being true.

Q3 In Q.2 T.4, it is stated that a *sant* who has *aatma-drashti* is equal to a *Mukta* of Shwet-dweep and his *darshan* is equivalent to that of Shreej Maharaj. However, in the Rahasyarth of S.1 Q&A.1, you have described Shwet-dweep as being the abode where the *Muktas* of Vasudev-brahm, who have yet to become accomplished, reside. The *darshan* of the *Muktas* of Shwet-dweep cannot be equivalent to the *darshan* of Shreej Maharaj. How should this be understood?

Ans The lustre is *shwet* (white). Its *dweep*, meaning accumulation, i.e. the mass of white lustre, has been called Shwet-dweep. Therefore, in this context, Shwet-dweep refers to Akshardham. He [the *sant*] has been likened to a *Mukta* of Akshardham and his *darshan* has been said to be equivalent to the *darshan* of Shreej Maharaj.

Q4 In Q.2 T.5, it has been stated that even if a *sant* beats someone five times with shoes each day, he should endure it. What does this mean?

Ans When the *sant* refutes the yearnings of the five senses, a person experiences much distress, as though he were being beaten with shoes. Therefore, the refutation of such sensualities has been described using the analogy of being beaten with shoes.

Rahasyarth Pradeepika Tika 88

Sarangpur Section, Vachanamrut 11

In Samvat 1877, Shravan Vad Amas (Thursday 7 September 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais in the vestibule of the north-facing room, at the court of Jeeva Khachar in the village of Sarangpur. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Muktanand Swami then asked a question. (1) “The scriptures describe individual endeavours. How much can actually be attained through such individual endeavours and how much is attained through the grace of God?” Shreejimaraj replied, “If by the preachings of a *Sadguru* and the sacred scriptures, someone has attained a firm asceticism (*vairagya*); is immensely faithful; maintains great strictness in his observance of the eight-fold celibacy; is resolute about the ideology of non-violence (*ahimsa*); and has an absolutely perfect conviction about the soul (*aatma-nishtha*), he is freed from the cycle of birth and death. Just as a grain of rice that has its chaff removed does not grow, if a person has attained the aforementioned virtues, he is freed from the cycle of birth and death, and attains a realisation about the soul (*aatma-satta*). This much can be attained through individual endeavours [1]. [1]

“The grace of God is also only attained by someone who possesses these characteristics. When he attains the grace of God, he becomes God’s *Ekantik* disciple. The Shrutis have said:

॥ निरञ्जनः परमं साम्यमुपैति ॥

Mundaka Upanishad Section 3 Chapter 1 Mantra 3

“The meaning of this Shruti is that a person who becomes free from the blemish that is Maya, becomes equivalent to God. This means that just as good or bad deeds cannot bind God, such a *Mukta* too cannot be bound by good or bad deeds. Due to Laxmiji’s immense affection for God, she sometimes becomes merged into his *Murti*. At other times, she is separate and remains in his service. In the same way, a disciple is sometimes enjoined within God’s *Murti* as a result of his intense affection, while at other times, he is *murtiman* and remains in God’s service. Just as God is independent, His disciples also become independent. This kind of ability can only be attained by the grace of God [2].” [2]

- (2) Nityanand Swami then asked, (2) “God’s mercy is attained by those who have completely perfected all these propensities. What happens to those who have some deficiencies in these propensities?” Shreejimaraj replied, “If someone has a deficiency in his asceticism, celibacy, faith, non-violent decree, or his conviction about the soul, he does not attain absolute salvation (*aatyantik-moksh*), i.e. the Akshardham of the Lord. Instead, he attains the abode of another god, or if he has more worldly passions, he attains an abode of a deity, which in the Moksh-dharma scripture, has been likened to hell (*Narak*) in comparison to God’s abode. From the status of a deity, he becomes a human again, and then a deity again.

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

Bhagwad-Gita Chapter 6 Verse 45

“The meaning of this verse is the same: ‘A disciple of God who retains worldly passions, does not go to hell, nor does he re-join the cycle of the 8.4 million types of species; instead, he is born as a deity and then as a human, for countless births.’ Only when he eventually develops the aforementioned virtues, such as detachment, does he become worthy of the grace of God. He then becomes an *Ekantik* disciple of God, and attains His abode, Akshardham, which is beyond the three attributes (*gunatit*). Therefore, whether it takes one lifetime or endless lives, only by attaining the aforementioned virtues, and becoming totally dispassionate, does one become worthy of the grace of God, and attain absolute salvation. Without achieving these virtues, it certainly cannot be attained [3].”

[3]

- (3) Then, Nrusinhanand Swami asked, (3) “Is there a means to eradicate all deficiencies whilst in this very body?” Shreej Maharaj replied, “By becoming extremely vigilant, all deficiencies can be overcome whilst in this very body. If a person’s faults are not removed during this birth, but he becomes free from all worldly desires during his last moments, and develops intense affection for God, he attains the mercy of God and His abode, even at those final stages of his life. Therefore, if a disciple’s inclination (*vrutti*) becomes firmly attached to God, either during his present life, after endless lives, or even during the final moments of life, no deficiency remains in him [4].”

[4]

Sarangpur Section, Vachanamrut 11 {89}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreej Maharaj has stated that asceticism, faith, celibacy, non-violence and having a conviction about the soul, are the five means that are attained through one’s individual endeavours. Someone who attains these means is liberated from the cycle of birth and death, and attains a realisation about the soul, i.e. he attains the same form as the Lord’s lustre [1]. Only such a person attains God’s grace. He then attains equivalence with God and becomes as powerful as Him [2]. In the second question, if a person has a deficiency in any of these propensities, he does not attain the Lord’s abode, Akshardham, but is instead granted another abode. If his worldly passions are greater, he attains an abode of a deity [3]. In the third, by becoming extremely alert and vigilant, all deficiencies can be rectified whilst in this very body [4]. These are the four topics.

Q1 What are the characteristics of the five means: asceticism, faith, celibacy, non-violence, and having a conviction about the soul, which are mentioned in Q.1?

Ans The characteristic of asceticism is not having affection for the categories of the soul, its superior Maya, its superior Ishwar, its superior Brahm, its superior Akshar, nor even for the lustre of

Shreej Maharaj's *Murti* that is above all of these and sustains them all; and only having affection for Shreej Maharaj and His *Muktas*. In this case, faith refers to maintaining a theistic belief in the words of Shreej Maharaj and His *Muktas*. The nature of celibacy has been described in the Rahasyarth of GFS.73 Q&A.1. Not causing any kind of pain to any life, either through thoughts, actions or words, is referred to as non-violence. A conviction about the soul means believing one's soul to exist in the same form as Shreej Maharaj's lustre.

Q2 In Q.1 T.2, it is said that *Muktas* are not bound by good or bad deeds. What are these deeds?

Ans Bad refers to evil, sinful deeds. Good refers to righteous deeds that are unrelated to God. Evil deeds lead to hell. Good deeds lead to the abodes of deities. If a soul who has committed such deeds takes the refuge of a *Mukta*, he too becomes a *Mukta* without having to endure the fruits of his good or bad deeds, and is placed besides Shreej Maharaj. These good or bad deeds do not obstruct the *Mukta's* ability to bestow salvation to that soul. This is what is meant by not being bound by good or bad deeds.

Q3 It is stated that *Muktas* sometimes remain merged in the *Murti* and sometimes remain outside it. How should this be understood?

Ans Being merged refers to eternally enjoying the bliss of residing within the *Murti* of Shreej Maharaj. Whilst remaining eternally blissful, performing the service of appearing in a human form in infinitely many cosmoses by the will of Shreej Maharaj, in order to uplift innumerable souls and lead them to the bliss of Shreej Maharaj's *Murti*, is referred to as being separate.

Q4 When *Muktas* merge into the *Murti* of Shreej Maharaj, the *Murti* becomes the pervaded entity and the *Muktas* become the pervasive entity [i.e. the more powerful of the two]. This is a major point of confusion. How should this be understood?

Ans Shreej Maharaj mercifully keeps disciples who have intense affection for Him within His *Murti*, but the *Muktas* do not pervade through the *Murti*. There is nothing astonishing about a master keeping his servant merged within him. Laxmiji is the servant of Lord Shree Krishna and so Shree Krishna merges her into himself. In this example, Laxmiji does not become the pervasive entity. This is a case of a superior entity merging his servant into himself. It is stated in L.13 Q.2 that *Muktas* merge into the Lord.

Q5 In Q.2 T.3, it is stated that someone who is deficient in any of the five stated virtues, attains an abode other than Akshardham, and if he has greater worldly passions, he goes to an abode of a deity. What are these other abodes? What is meant by the abodes of other deities?

Ans Badrik-ashram and Shwet-dweep should be understood as being other abodes. The abodes of Indra, Brahma, etc., are the abodes of deities.

Q6 Akshardham is described as being beyond the three attributes (*gunatit*). What is meant by this?

Ans Being beyond the three attributes means it is beyond the attributes of Maya. This is explained extensively in the Rahasyarth of GFS.12 Q&A.16.

Sarangpur Section, Vachanamrut 12

In Samvat 1877, Bhadarva Sud 1 (Friday 8 September 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais, placed in the vestibule of the north-facing room, at the court of Jeeva Khachar in the village of Sarangpur. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Nirvikaranand Swami asked a question. (1) “Which virtues constantly remain in a *sadhu* and which virtues come and go?” Shreejimaraj replied, “The three virtues that constantly remain in a *sadhu* are: firstly, a conviction about the soul (*aatma-nistha*); secondly, his own religious decree (*swa-dharma*); and thirdly, a determination about the *Murti* of God. Other virtues may arise and even disappear. Therefore, while other virtues may come and go, these three virtues constantly remain [1].” [1]
- (2) Muktanand Swami then asked, (2) “Even though a person understands the distinction between the body and the soul, why does he forget this understanding and become arrogant about his body?” Shreejimaraj replied, “Once someone has clearly understood the distinction between his body and soul, he cannot forget it. Even if he tries to think, ‘I am a body,’ he does not believe himself to be a body. Once a person has established a firm determination in God, it never ceases, even if he makes efforts to do so. If he thinks that his conviction about the soul is diminishing and being replaced with sentiments of being a body, it is merely a figment of his imagination, but he never actually becomes arrogant about his body. Someone with such a complete knowledge is proud only about being a soul [2].” [2]
- “He believes his soul to be *Brahm-roop*, and that Par-brahm, i.e. Lord Purushottam, constantly resides in that Brahm [lustre]. His determination about the *Murti* of this God remains constant and perpetual [3].” [3]
- (3) Then, Swayamprakashanand Swami asked, (3) “In which way should one think about his own soul?” Shreejimaraj replied, “When the observer (*drashta*), i.e. the soul, looks towards the *antah-karans*, the *sthool* body and all its related sensations are forgotten. Through the thoughts that become steady between the *antah-karans* and the observer, one should understand the nature of the mind (*man*), intellect (*buddhi*), *chitt* and ego (*ahankar*). While looking towards the desires of the *antah-karans* through such thoughts, when they all cease, one should meditate on the *Murti* of God. However, whilst thoughts and volitions persist, one should continue to look at them, but should not meditate. When the five *gnan-indriyas* of the external *sthool* body are being enticed towards their respective sensations, two kinds of thoughts should occur. Firstly, one should think about the sensation towards which the *indriyas* have become attracted. Secondly, one should think about the watching observer that watches the *indriyas*. These two types of thoughts, i.e. about the sensations, and the observer, then become united, by which one’s inclination (*vrutti*) towards these sensations becomes completely disconnected. If this inclination is forcibly broken from the sensations

without such thoughts, one's affection for them does not cease. However, if the inclination is receded using these thoughts, it never re-attaches to the sensations. Therefore, meditation to God should never be performed whilst the inclination of the *indriyas* is inclined towards the sensations. One should only meditate on God when the inclination of the *indriyas* has become steady. When the observer attends to the external *sthool* body, a distinction should be made whereby, whilst attending to the *sthool* body, one should not look at the desires of the *sookshma* body, and when looking towards the *antah-karans*, the *sthool* body should be forgotten. From the thoughts that arise between the observer and the *drashya*, one should understand that the observer and the *drashya* are actually separate. With this understanding, the characteristics of the body should be attributed to the body, and the characteristics of the observer, i.e. the soul (*chaitanya*), should be attributed to the soul. Childhood, youth, old age, stoutness, slimness, living and dieing, are all attributes of the body; they should never be attributed to the soul. Being indestructible (*achhedy*), impenetrable (*abhedy*), ever-youthful (*ajar*), immortal (*amar*), knowledgeable, blissful, and being the controller, are the attributes of the soul. They must never be attributed to the body but should only be ascribed to the soul. Whilst the strength of volitions and thoughts remain, such thinking must never cease. This is like a king who is unable to happily sit on his throne whilst his enemies remain strong, but when the enemies are defeated, he is able to enjoy the prosperities of his kingdom. Similarly, a disciple of God should keep the aforementioned thoughts firmly embedded within him whilst the enemies, such as the mind and *indriyas*, continue to harass him, and when all the thoughts and volitions of the mind and *indriyas* cease, he should meditate on the *Murti* of God [4].”

[4]

Sarangpur section, Vachanamrut 12 {90}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreejimaraj has said that other virtues come and go, but only someone within whom the virtues of: a conviction about the soul; the religious decree; and determination about God, constantly remain, is considered to be a *sadhu* [1]. In the second question, pride only about being a soul exists in a perfectly knowledgeable person [2]. Such a person also maintains a constant determination that the Lord remains incessantly within his *Brahm-roop* soul [3]. In the third question, Shreejimaraj has stated that whilst the strength of thoughts remain, one should think about the soul (*aatma*) and body (*anatma*), and only meditate on Him when such thoughts subside [4]. These are the four topics.

Q1 In Q.1, it is stated that a conviction about the soul, his own religious decree, and faith in God, are the virtues that constantly remain in a *sadhu*. What are the characteristics of each virtue?

Ans The thirty-two characteristics ascribed to *sadhus* are referred to here as his religious decree. These are described in the Rahasyarth of GFS.77 Q&A.3. Conviction about the soul refers to

believing that the soul is of the form of Shreej Maharaj's lustre, i.e. Brahm, which is the Aatma of all and beyond Mul-akshar. Contemplating on the *Murti* of Shreej Maharaj amidst this lustre, and having *upasana* for Him, has been called the determination.

Q2 What are the other virtues in a *sadhu*, which may come and go?

Ans Knowing the thoughts of others; knowing about the past and future; having the ability to ensure that their words always come true; or visualising the abodes of God, are the virtues that may come, and by the will of Shreej Maharaj, they may disappear as well.

Q3 In Q.3 T.4, it is stated that one should think about the sensations and the observer. What is meant by this?

Ans The faults, miseries and perishable nature of the sensations; and the ever-youthfulness, immortality, blissfulness, and the controlling and indestructible natures of the soul should be recognised. One should meditate after the inclination of the *indriyas* recedes from the sensations and becomes steady by thinking in this manner.

Q4 It is stated that when attending to the *sthool* body, the desires of the *sookshma* body should not be looked at; and when looking towards the *antah-karans*, the *sthool* body should be forgotten. How should these be disregarded?

Ans Attending to the *sthool* body refers to listening to religious discourses and episodes with the *sthool* body. During that time, if volitions and thoughts arise within someone's *sookshma* body and he recollects them by thinking about them, he is unable to understand the religious discourse. Therefore, at that time he should listen to the religious discourse, but should not concentrate on the volitions of the *sookshma* body. He should look within himself and focus on his soul, during which time, he should think of himself as a soul and not as a body. This is referred to as renouncing the *sthool* body.

Rahasyarth Pradeepika Tika 90

Sarangpur Section, Vachanamrut 13

In Samvat 1877, Bhadarva Sud 2 (Saturday 9 September 1820), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the north-facing room, at the court of Jeeva Khachar in the village of Sarangpur. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Muktanand Swami asked, (1) “A person initially has a determination about the *Murti* of God but it subsequently ceases. Did he initially have any determination or not?” Swayamprakashanand Swami replied, “A determination that is embedded within the soul never ceases under any circumstances. However, if someone’s determination has been developed from the scriptures, he loses that determination about God when God behaves in a way that has not been described in the scriptures.” Then, Shreejimaraj said, “God’s ability and inability; His nature of being the doer of everything, whilst doing everything through others; and other numerous kinds of issues have been described in the scriptures. Therefore, what behaviour of God has not been stated in the scriptures, which may be seen and result in someone losing his determination? Answer that question.” All the *munis* said, “There are no episodes of God that have not been described in the scriptures. Oh Maharaj! What then is the reason for a soul, who has accrued a determination about God, to later recede?” Shreejimaraj replied, “Whoever has a determination for God only develops it via the scriptures. This is because the scriptures have narrated the characteristics of God as well as of *sants*. Therefore, a determination based on such scriptures, remains unfaltering [1]. [1]

“A determination that has been developed from one’s own understanding, without basing it on the scriptures, diminishes. Furthermore, all religious activities are based on the scriptures. To this day, even ignorant people who have never listened to the scriptures, abide by the decrees governing their behaviour towards their mother, sister daughter and wife. This understanding is based on the scriptures, since someone would have first heard this from the scriptures and then spread it everywhere by passing it down through the generations. Therefore, if someone’s determination about God diminishes, he does not have any regard for the stipulations in the scriptures. Such an individual is stubborn and atheistic [2]. [2]

“If someone does have regard for the scriptures, he never becomes averse from God. This is because the scriptures describe numerous types of episodes of God. Therefore, whatever God does is never beyond the narrations of the scriptures. For that reason, only someone with trust in the stipulations of the scriptures develops an unfaltering determination for the *Murti* of God; only he attains salvation and never falters from the religious decree [3].” [3]

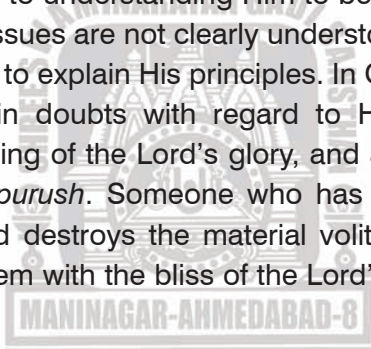
Sarangpur Section, Vachanamrut 13 {91}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut, in which Shreej Maharaj has stated that a determination [about God] that is based on the scriptures remains unfaltering [1]. A determination based on one's own understanding, diminishes. A person who has no regard for the stipulations in the scriptures is stubborn and an atheist [2]. Only someone who bases his determination on the scriptures attains salvation; only his religious decree remains unfaltering [3]. These are the three topics.

Q1 In T.1, Shreej Maharaj has said that a determination about Him can be attained through the scriptures. In GMS.31 Q.2 T.5, it is said that an understanding cannot remain stable through just hearing the words of the scriptures. In GFS.7 T.1, it is said that philosophical issues contained in the scriptures cannot be understood by anyone, and therefore confusion prevails. In GMS.13 T.3, it is stated that the narratives of the scriptures can only be understood when a *Sat-purush* manifests. How can all this be understood?

Ans In this context, a determination refers only to not having doubts about the appropriateness of God's episodes. It does not refer to understanding Him to be beyond all other incarnations. In GFS.7, it is said, "Philosophical issues are not clearly understood from the scriptures, so I have to clarify them." He then goes on to explain His principles. In GMS.31, it is said that hearing the words of the scriptures result in doubts with regard to His supremacy. However, a true determination, a true understanding of the Lord's glory, and a *sakshatkar* about the Lord, can only be attained through a *Sat-purush*. Someone who has attained a *sakshatkar* about the nature of his soul and God; and destroys the material volitions of anyone who comes into contact with him and bestows them with the bliss of the Lord's *Murti*, should be recognised as being a *Sat-purush*.



Rahasyarth Pradeepika Tika 91

Sarangpur Section, Vachanamrut 14

In Samvat 1877, Bhadarva Sud 3 (Sunday 10 September 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais in the vestibule of Jeeva Khachar's room in the village of Sarangpur. He had adorned a white scarf (*khes*) with a black border and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) was adorned on His head and posies of yellow flowers had been placed over both ears. Tassels of yellow flowers were hanging from His turban. A garland of yellow flowers, which draped down to His navel was adorned around His neck. Shreejimaraj was facing West. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Swayamprakashanand Swami asked a question. (1) "After a disciple of God has attained the abodes of God, such as Vaikunth, what kind of fault would cause him to fall from that status?" Shreejimaraj replied, "Who has fallen from the abode of God having attained it? Show Me one example." Swayamprakashanand Swami said, "One example is that of Jay and Vijay, the personal attendants of God who fell from Vaikunth (Shreemad-Bhagwat Section 3 Chapter 15 Verse 12 - 34). Also, Radhikaji and Shreedam fell from Golok (Brahm-vaivarta Puran Krishna-janma-khand Section 3 & 6)." Shreejimaraj said, "The fall of Jay and Vijay was instigated by God to elucidate the greatness of His *sants*, i.e. that even if someone has attained the abodes such as Vaikunth, if he betrays a *sant* such as Sanak, he falls from that standing. After their third birth, Jay and Vijay once again attained the abode Vaikunth (Shreemad-Bhagwat Section 7 Chapter 1 Verse 46). It cannot be said that they had fallen. This all happened according to God's will. To fall is to no longer have any association with God. The fall of Radhikaji from Golok was again due to the wish of God. He [Shree Krishna] too wanted to assume a human form to uplift innumerable souls by performing numerous benevolent episodes. Therefore, to consider Radhikaji to have fallen is to assume that God had also fallen with her. To come onto this Earth from Golok as a result of God's will, cannot be considered as falling. Such instances should be recognised as being resultant of God's will. If it is God's will, even someone from Akshardham can assume a human body. By His will, inanimate (*jad*) objects can become divine (*chaitanya*) and those that are divine can become inert. This is because God is extremely powerful and can do whatever He wills. Without the will of God, no-one who has attained His abode can fall. Someone who does fall is an unaccomplished disciple who falls whilst endeavouring to attain the accomplished state. He is referred to as someone who has fallen from his union with God (*yog-bhrasht*). However, someone who has become accomplished through asceticism (*vairagya*), conviction about the soul (*aatma-nistha*), devotion (*bhakti*) towards God and the religious decrees, such as celibacy (*brahmcharya*), are equivalent to the *Muktas* of Shwet-dweep and so, they never fall [1]." [1]

- Having addressed the assembly in this manner, Shreejimaraj said, "Now I shall ask a question." The *munis* said, "Do ask!" So Shreejimaraj continued, (2) "In the Udyog-parva of the Mahabharat (Chapter 42 Verse 4 & 5), the Sage Sanatsujat said to Dhritarashtra, 'the

one who denounces both lethargy (*pramad*) and infatuation (*moh*) has completely overcome the Maya of God.’ Lethargy and infatuation are synonymous with Maya. We are called ascetic disciples of God. However, if there is someone amongst us within whom lethargy and infatuation still exists, and under the pretext of the strength God’s glory, he does not remain vigilant in eliminating these from within himself, how much bliss will he experience whilst in this body, and what kind of happiness will he attain after death? That is the question.” Then Swayamprakashanand Swami answered, “A disciple of God who is unable to eradicate his lethargy and infatuation using his understanding of God’s immense greatness, should not worry too much.” Shreej Maharaj responded, “What is lacking in a disciple of God who is affected by lethargy and infatuation and remains alert about eradicating them? And what is superior about someone who is less vigilant about eradicating them?” Swayamprakashanand Swami answered, “He is indeed considered superior because he relies on the strength of God, but not on the strength of his own personal endeavours.” Shreej Maharaj said, “You claim that the one who remains careless despite the enemies such as lethargy and infatuation existing within him, is superior. Consider a chaste lady. Due to the fear of her husband, and to preserve her virtue of being chaste, she remains extremely alert and never behaves frivolously with another man. She remains fearful in her mind, ‘if I behave carelessly, my husband may think of me as being adulterous and not accept my service. This will be a blemish on my virtue of being chaste.’ She remains vigilant with such thoughts. You are claiming that a disciple of God who is as devoted as the chaste lady and remains vigilant about eliminating his lethargy and infatuation is at fault. Moreover, you claim that a disciple, who has no concerns about eradicating his lethargy and infatuation, and in this respect, is like a woman who frolics with any man that she is attracted to and is careless about her vow of chastity, is actually superior. Is this the misunderstanding in you or not? Even if someone is a disciple of God, he cannot be free from harassment by the two enemies, i.e. lethargy and infatuation, if he is careless. Consider a person who drinks alcohol or hemp. Both an averse person and a disciple of God become just as intoxicated and behave madly under their influence. In this manner, alcohol and hemp, in the form of lethargy and infatuation, are as detrimental to a disciple of God as they are to an averse individual. The only difference between these two is that in the case of the averse person, these two enemies never retract, whereas for the disciple of God, if he remains vigilant about eradicating them, the two enemies are destroyed. This is the superiority of the disciple of God. However, someone who remains careless is not superior, even if he is a disciple of God [2].”

[2]

- (3) Again, Shreej Maharaj asked a question. (3) “How many elements does the *sthool* body comprise of, and how many elements is the *sookshma* body composed of? Are the *sthool* and *sookshma* bodies composed of an equal number of elements or is one comprised of more elements than the other? Describe these two bodies.” Swayamprakashanand Swami tried to answer the question but was unable to do so. Then, all the *munis* said, “Oh Maharaj! Mercifully answer the question.” So Shreej Maharaj said, “The *sthool* body is composed of

fifteen elements. However, it is only when the *sookshma* body, made of nine elements, interacts with it, that it is able to gain an actual knowledge about the sensations. Without it, it is not able to do so. This means that the *sthool* body can also be said to comprise of twenty-four elements. What are these elements? The fifteen elements: five principle elements (*bhut*), five *gnan-indriyas*; five *karma-indriyas*, make up the *sthool* body. This *sthool* body has the *indriya* of hearing, through which it can listen to discourses. However, if the mind wanders, the subject is not understood. Similarly, the ten *indriyas* can only assimilate their respective sensations, if the mind is attentive. However, if the mind is not attentive, none of the *indriyas* have the ability to assimilate the sensations. The mind (*man*), intellect (*buddhi*), *chitt* and ego (*ahankar*) are always together. The five *tan-matras*, sound (*shabda*), touch (*sparsh*), sight (*roop*), taste (*ras*) and smell (*gandh*), remain associated with the *antah-karans*. In this manner, the *sookshma* body is composed of these nine elements: the four *antah-karans* and the five *tan-matras*. When these interact with the *sthool* body, actual knowledge about the sensations is attained. Similarly, the experiences of the *sookshma* body can only be realised when the *sthool* body, which is composed of fifteen elements, interacts with it. The nine elements of the *sookshma* body interact with the fifteen elements of the *sthool* body. Therefore, it can be said that the *sookshma* body is also comprised of twenty-four elements. As a consequence of the *sthool* body's association with the *sookshma* body, semen is ejaculated from the *sthool* body as a result of the *sookshma* body's interaction with a woman. This shows that there is unison between the *sthool* and *sookshma* bodies during the wakeful (*jagrat*) and dream (*swapna*) states [3].”

[3]

- (4) Then the *munis* asked a question. (4) “Oh Maharaj! This implies that the *sthool* body is the same as the *sookshma* body. In that case, do deeds (*karma*) influence the *sookshma* body in the same way as they do the *sthool* body, or are there differences?” Shreej Maharaj replied, “If an individual believes that the *sookshma* body is his own form with as much belief that he has that his *sthool* body is, deeds performed by the *sookshma* body influence him in the same manner as those performed by his *sthool* body. The past deeds of the *sookshma* body have been described as being insignificant, but this has been said only to encourage souls [4].”

[4]

“Someone who does not have arrogance (*abhimān*) about his *sthool* and *sookshma* bodies is not influenced by the deeds of either body. This is because he behaves as though he is a soul. Someone who has such knowledge about the soul is not affected by the deeds of his

On his deathbed, a soul who is averse from God visualises demons and faces the suffering of hell





During the final moments, a disciple of God attains the divine darshan of Shreej Maharaj or His sants, and attains the divine abode of God

sthool or *sookshma* body. He never performs inauspicious actions with these bodies. He endures the destined pleasures and pains. Whilst enduring these, he believes ‘I am not experiencing these; I am a soul [5].’ [5]

“Someone who is ignorant and has arrogance about his body (*deh-abhimani*) is affected by all the deeds of his *sthool* and *sookshma* bodies. He experiences pleasures and pains in accordance with those deeds. This is because when such an ignorant individual experiences the sensations, he believes himself to be the body and thinks ‘I am the one who experiences these sensations [6].’ [6]

“During the final moments of his life, such an ignorant soul encounters the messengers of Yam [the deity of death] and he forgets about his body and becomes delirious. The messengers of Yam cause his soul to separate from his body. The soul then receives the body of a ghost. Through that body, he endures the miseries of hell (Yam-puri) [7]. [7]

“In contrast, a knowledgeable disciple of God visualises God or His *sants* during his final moments of life. He too forgets about his body and becomes delirious. He separates from the body and the Lord grants a God-like form (*bhagwati-tanu*) to him. With this body, the disciple resides in the abode of God [8].” [8]

Sarangpur Section, Vachanamrut 14 {92}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first, Shreej Maharaj has said that someone who has accomplished asceticism (*vairagya*), a conviction about the soul (*aatma-nistha*), loving devotion (*prem-lakshana bhakti*) and the religious decrees such as celibacy (*brahmcharya*), never falls from the Lord’s abode. He independently comes and goes [onto the Earth] for the salvation of souls, according to God’s will [1]. In the second question, the two enemies, lethargy and infatuation, are eradicated by a disciple only if he remains vigilant about defeating them [2]. In the third question, Shreej Maharaj has stated that there is unison between the *sthool* and *sookshma* bodies during the wakeful and dream states [3]. In the fourth question, deeds performed through the *sthool* and *sookshma* bodies are equivalent, but to give encouragement to souls, the penance for deeds of the *sookshma* body has been said to be minor. However, if someone does not perform penance, even to this lesser degree, he is inflicted in a manner that is equivalent to committing

deeds with his *sthool* body [4]. Someone who has no arrogance about his *sthool* or *sookshma* body, i.e. is oblivious about his body and behaves as though he is a soul, that is to say, his inclination (*vrutti*) only remains focussed on the soul and he is unconscious towards the world, is not affected by the deeds of his *sthool* or *sookshma* body [5]. Someone who is arrogant about his body is affected by such deeds [6]. An ignorant soul goes to hell [7]. The Lord's knowledgeable disciples are granted a God-like form and remain in His abode [8]. These are the eight topics.

Q1 In Q.1, it is stated that someone who has accomplished asceticism, a conviction about the soul, devotion towards God and the religious decrees such as celibacy, is equal to a *Mukta* of Shwet-dweep. However, someone who becomes accomplished through worshipping Shreejimaraj should become equal to a *Mukta* of Shreejimaraj's Akshardham. What is the reason for equating him to a *Mukta* of Shwet-dweep?

Ans The lustre is white (*shwet*); and it is an accumulation (*dweep*). Therefore, Shwet-dweep refers to the accumulation of lustre, i.e. Akshardham. This Akshardham has been called Shwet-dweep in this context.

Q2 What are the characteristics of lethargy and infatuation as mentioned in Q.2?

Ans One should worship God, obey His commands, and remain associated with *sants*. These things should be done; if they are not done, and instead, other things, which should be refrained from, are done, it should be known as lethargy. An inability to distinguish between what should and should not be done, and being obsessed by the five sensations, is the characteristic of infatuation.

Q3 What are the means to eradicate lethargy and infatuation?

Ans By intensely serving the extremely great *sants*, who have come from the abode of Shreejimaraj for the betterment of souls, and vehemently abiding by the commands of Shreejimaraj, He and His *Muktas* mercifully eradicate one's lethargy and infatuation.

Q4 In Q.4 T.5, it is stated that someone who behaves as though he is a soul, is not afflicted by the deeds of his *sthool* and *sookshma* bodies. Which deeds does this refer to?

Ans He never physically performs inauspicious deeds that contravene the *vartmans*. He does not have arrogance about his *sthool* and *sookshma* bodies, i.e. he is oblivious about his body. The penance for deeds, such as consuming food without bathing and performing worship, or touching objects that should not be touched, do not afflict him. However, someone who has a conviction about the soul, but still has consideration for his body, is afflicted by the aforementioned deeds. So, what doubt is there about the afflictions resulting from him contravening the five *vartmans*? They certainly do afflict him.

Q5 In Q.4 T.8, it is stated that when a disciple renounces his body, he is granted a God-like form. What is meant by this God-like form?

Ans When a disciple leaves his body and Shreejimaraj gives him *darshan*, his soul becomes as *murtiman* as Shreejimaraj. This is what is meant by a God-like form.

Rahasyarth Pradeepika Tika 92

Sarangpur Section, Vachanamrut 15

In Samvat 1877, Bhadarva Sud 4, (Monday 11 September 1820), Shreejimaraj was presiding on a dais, placed in the vestibule of Jeeva Khachar's room in the village of Sarangpur. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then Shreejimaraj said, "I shall ask a question." (1) "There are two types of disciples of God. The first of these has immense affection for God and cannot tolerate being without His *darshan* for even a moment. The affection of such a disciple can be seen overtly. The second disciple has a conviction about the soul (*aatma-nistha*) as well as perfect asceticism (*vairagya*). Even though he has affection for God, it is not apparent like it is in the first disciple. The first kind of disciple does not have a conviction about the soul nor does he have asceticism, yet his devotion appears very impressive. The other one has both a conviction about the soul and asceticism but his devotion does not seem as impressive as that of the first kind of disciple. Of these two types of disciple, whose devotion is superior, and whose is inferior? That is the question." Swayamprakashanand Swami then said, "Even though he does not have a conviction about the soul and asceticism, the one that has immense love for God is better." Shreejimaraj said, "You say that the one without a conviction about the soul or asceticism is superior. With what kind of understanding do you say this? Such a person is arrogant about his body (*deh-abhimani*) so whenever he encounters bodily pleasures, such as the five sensations, he will develop affection for them. His love for God will cease. Why do you call him superior?" Then Swayamprakashanand Swami said, "I am not calling someone who has an obsession with the sensations, a loving person. I am designating that to someone who is as loving as the Gopis." Shreejimaraj said, "The Gopis were not credulous. They were so wise that their understanding exceeded that of those who had a conviction about the soul and asceticism. They had the ability to speak in the manner that a learned statesman speaks. They recognised God properly, in the manner that He should be recognised. Even Uddhavji, the wisest amongst all the *Yadavs* and God's negotiator, became emotional when he witnessed the understanding of the Gopis (Shreemad-Bhagwat Section 10 First Part Chapter 47 Verse 56 - 58). He said, 'God sent me to the Gopis to impart knowledge to them. By this, he has showered immense mercy on me.' He had actually gone to advise them, but having heard their words, he instead gained advice from them. You may say that the Gopis were not so intelligent. Actually, there were three different types of Gopis: *mugdha*, *madhya* and *praudha* (Shreemad-Bhagwat Section 10 First Part Chapter 21 - 23 & 29 - 33). The characteristics of the *mugdhas* were that they became very irritated with God and uttered things such as, 'we are dying for you and still you do not notice us.' If God vexed them more, they became obstinate with God and spoke so harshly to him; it would seem as though they were on the verge of becoming averse to him. The Gopis who have been described in the scriptures to have these characteristics, should be known as the *mugdhas*.

The *madhyas* never became angry with God nor uttered rude words to him. Through their aptitude and cunningness, they concealed their selfishness from others and did whatever pleased them, and at the same time, they pleased God. However, they did not only make efforts to please God. If they had to do something only to please God, they cunningly always found a way to gratify themselves. When the scriptures describe the Gopis to have such characteristics, they refer to the *madhyas*. The *praudhas* always acted in a manner that pleased God. They never cunningly set out to fulfil their own motives. They wished only to please God and remained happy through any manner that pleased him. They never became envious or angry towards the other Gopis of the same category. They gave up all vices, such as pride and resentment, and remained attentive to their service to God. They never behaved in any manner that displeased God, either through their thoughts, deeds or words. The Gopis who have been described in the scriptures as having these qualities, should be known as *praudha*. These are the three different categories of Gopis: the *mugdha*, *madhya* and *praudha*. Therefore, there was immense discernment in the understanding of the Gopis. Their love cannot be described as being like that of an ignorant person. The Gopis had a thorough understanding about the greatness of God. Due to the efficacy of this understanding of God's greatness, a conviction about the soul and asceticism naturally developed in their hearts. Due to the efficacy of God's greatness, infinitely many auspicious virtues, such as a conviction about the soul and asceticism, were all perfect within them. Such a disciple only wishes for the five sensations: speech, touch, sight, taste and smell, to be associated with God, but not with anything else. By associating one's senses with God, one develops a strong love for Him. Even if one then does not have asceticism or a conviction about the soul, no worldly thoughts arise in his heart. This is akin to when the rainy season has not yet begun. Seeds of various types of grass are not seen on the ground anywhere. However, when rain falls, the grass grows so abundantly that the ground is no longer visible. Similarly, if a person within whom only thoughts of God occur, and an aspiration for worldly objects does not exist, but he does not have a conviction about the soul and asceticism within him, he may start to have sensual thoughts when he encounters evil associations and his intellect becomes corrupted. Not even a remembrance of God will remain in his heart. He will perpetually contemplate about the sensations. The person who had affection for God without a conviction about the soul or asceticism will then feel that not even a slight amount of love for God exists within him. Therefore, the disciple who appears to have love for God, but does not have a conviction about the soul or asceticism, is greatly inferior [1].

“Even though a person's love for God may be ordinary, if he has a conviction about the soul and asceticism, he believes, ‘the *Murti* of this God constantly resides within my soul.’ Externally, it may not seem that he is eager for the *darshan*, touch, etc., of the *Murti* of God and he may appear relaxed. However, the roots of his affection are deep. His affection [for God] does not deteriorate even if he encounters any evil associations. Therefore, such a disciple is superior and is *Ekantik* [2].”

Sarangpur Section, Vachanamrut 15 {93}**Rahasyarth Pradeepika Tika**

There is one question in this Vachanamrut in which Shreej Maharaj has stated that if a disciple only has love for God, his intellect may become corrupt if he encounters evil associations. He is therefore described as being inferior [1]. Someone who has a conviction about the soul and asceticism understands God to be *pratyaksh* and due to this, he is not influenced by evil associations; therefore, he is superior [2]. These are the two topics.

Q1

In T.1, it has been stated that the Gopis understood the greatness of Shree Krishna, and in GFS.42 T.2, it is said that the Gopis did not know that Shree Krishna was God. How should this be understood?

Ans

In this Vachanamrut, the Gopis who understood the greatness of God have been described. The Gopis referred to in GFS.42 were those who were not aware of his greatness. The three different categories of Gopis mentioned here were those who had understood the greatness of God. They are described as being beyond the three attributes (*gunatit*) because they attained Shree Krishna, who is beyond the attributes of *Maya*.

**Rahasyarth Pradeepika Tika 93**

Sarangpur Section, Vachanamrut 16

In Samvat 1877, Bhadarva Sud 5 (Tuesday 12 September 1820), Shreejimaraj was presiding on a dais placed in the vestibule of Jeeva Khachar's room in the village of Sarangpur. He was dressed entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Paramanand Swami asked a question. (1) “In the Shreemad-Bhagwat, it is said that the sage Shree Nar-Narayan resides in Badrik-ashram and practises austerities for the salvation and happiness of all the people of Bharat-khand (Shreemad-Bhagwat Section 10 Part 2 Chapter 87 Verse 5 & 6). In that case, why is it that everyone does not follow the path of salvation?” Shreejimaraj replied, “The austerities of Nar-Narayan are similar to those of the Sun. When the Sun shines, all objects can be seen. Everyone visualises the objects that they wish to see. Meritorious people follow a path of auspicious deeds and have the *darshan* of God and His *sants*. Sinful people follow the path of sin and see things that are forbidden. Therefore, due to the efficacy of God's austerities, those who seek salvation and follow the path to liberation, attain salvation; and those who do not seek salvation and instead follow the path of sensual pleasures, attain such sensual pleasures. In this manner, the austerities of God only enable the intellects of people to be enlightened, so that they may fulfil undertakings in accordance with their wish. For example, a torch provides light to someone who wishes to have the *darshan* of God and His *sants*. The torch also provides light to someone who wishes to see the face of a prostitute. God's austerities are like this. They empower souls to carry out actions according to their wishes. Someone who has a limited intellect seeks trivial sensual pleasures. Someone who has a great understanding aspires for salvation. God is impartial towards all souls. He ensures that every soul is bestowed with the fruits of the deeds that they perform [1].” [1]

Sarangpur Section, Vachanamrut 16 {94}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreejimaraj has stated that the Sun rises in order to emit light everywhere. However, the Sun is useless to someone who is opposed to it, such as an owl, and for a blind person. In the same manner, Lord Nar-Narayan practises austerities for the salvation of all souls. However, the austerities are useless for someone who is averse to God, i.e. like the owl, and for ignorant souls, i.e. like the blind. The austerities are beneficial only to a disciple [of God]. The light of the Sun and a torch is used by sinners to follow the path of sin, and by meritorious individuals to follow an auspicious path; thus the Sun and torch are impartial and give light to all. Similarly, Lord Nar-Narayan is as impartial as the Sun and torch in providing light, in the form of austerities, to all, but he does not inspire anyone; he bestows fruits to souls in accordance with the actions that they perform [1]. This is the one topic.

Rahasyarth Pradeepika Tika 94

Sarangpur Section, Vachanamrut 17

In Samvat 1877, Bhadarva Sud 6 (Wednesday 13 September 1820), at the time of dusk, Shreejimaraj was presiding on a dais placed in the vestibule of Jeeva Khachar's room in the village of Sarangpur. He was adorned entirely in white clothing. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Shreejimaraj said, (1) "As the vision of a soul who worships God becomes more and more refined, he understands the supremacy of God with more and more clarity. He increasingly understands the glory of God. When such a disciple considers that he is a body, he recognises God as the witness of his wakeful (*jagrat*), dreamful (*swapna*), and deep sleep (*sushupti*) states. When he believes that he is beyond the wakeful, dreamful and deep sleep states, he realises that God transcends him. As his vision continues to become more refined, he realises that God is far beyond him, and he increasingly understands the greatness of God. As his inclination (*vrutti*) becomes increasingly more attached to God through his love for God, his *upasana* becomes extremely firm. Consider the following example: Water is drunk by ants, sparrows and humans. Animals, such as horses, elephants and large crocodiles, all drink this water and become strong. Still, the ocean does not diminish even slightly. The vastness of the ocean is understood to be greater by individuals in accordance with the capacity of each. Consider another example: A mosquito, sparrow, kite, hawk, the Anad bird, eagle, etc., all fly in the sky. Yet the sky remains vast and endless to them all. The greater the strength of their wings, the greater their understanding of the sky's greatness, as is the sense of their own insignificance in comparison. Marichi, etc., who is likened to a mosquito; Brahma, etc., who is likened to a sparrow; Virat-purush, etc., who is compared to a kite; Pradhan-Purush, who is likened to a hawk; the pure Prakruti-Purush, who is likened to the Anad bird; and the *Muktas* residing in Akshardham and Akshardham itself, who are compared to eagles, all possess greater strength depending on how greatly they understand the glory of the God. As they acquire greater strength, their sentiments about the master-servant relationship with God also become increasingly affirmed [1].

[1]

"When a worshipper of the Lord existed in the form of a soul, he had the lustre equivalent to that of a firefly. As he continued to worship God and eradicate the obstacles, he became more bright like a lamp, then like a torch, then again like the flames of a fire, then a forest-fire, then like lightening, then like the Moon, then like the Sun, and then like the great fire during the devastation of the world. He then became as lustrous as the *maha-tej*. In this manner, his lustre, power and bliss, increased in accordance with his progression. In the example of the firefly to the *maha-tej*, the first, middle and final phases of this sequence correspond to the differing levels of *Muktas*. As he progressed to a higher status and understood more of God's glory, his status as a *Mukta* becomes more affirmed." After saying this, Shreejimaraj stood up and said Jay Sachidanand. Then, grabbing a branch of the tamarind tree and facing East, He said, "The disc of a full Moon looks like a small plate from

here. As one gets closer and closer, it seems larger and larger. If one goes right up to it, it seems so large that it is beyond one's field of vision. In the same manner, as the obstacles, in the form of Maya, are overcome, and one becomes closer and closer to God, His unlimited greatness is understood and one's sentiments of servitude towards Him are affirmed [2].” [2]

Sarangpur Section, Vachanamrut 17 {95}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreej Maharaj states that when a disciple of God believes that he is a body, that individual considers Him to be like the witness, i.e. like Purush, the Lord of Pradhan. When he considers himself to be the witness, he recognises the Lord to be beyond the witness, i.e. he considers God to be like Mul-purush, and his understanding begins to become refined. As this understanding becomes more and more refined, he recognises the Lord to be increasingly beyond him, and he understands His glory to a greater and greater extent. His *upasana* about God becomes stronger and the Lord's extreme and limitless glory is appreciated. His sentiments of servitude also become ever-more affirmed [1]. When a worshipper is in the form of a soul, he has the lustre equivalent to that of a firefly. The lustre then becomes like that of a lamp, then a torch, then a flame, then a forest-fire, then like lightening, then like the Moon, then like the Sun, then like the great fire at the time of the world's devastation, and then it becomes like the *maha-tej*. In this manner, when his bliss, power and lustre flourish, the sentiments of servitude that the disciple has towards God also become extremely strong [2]. These are the two topics.

Q1 In T.1, Shreej Maharaj has given examples of the ocean and the sky. What should be understood as the ocean and the sky in this context? He also gave an example about ants, etc. What principle should be understood from this example?

Ans By giving the examples of the ocean and the sky, Shreej Maharaj has described the limitlessness of His greatness. How much of God's greatness can those who desire prowess understand? The answer to that is as follows. [1] The Marichi, etc., Praja-pati entities can only appreciate His greatness to the extent that an ant and mosquito can of the ocean and sky respectively, i.e. they can only understand that His greatness is the same as that of Brahma. [2] Brahma can understand God's greatness to the same extent that sparrows can appreciate the vastness of the ocean and sky. Therefore, Brahma can only understand His greatness to be like that of Vairaj-purush. [3] Vairaj-purush can understand His greatness to the same extent that humans and kites appreciate the vastness of the ocean and sky respectively. Therefore, Vairaj-purush can only understand that God's greatness is the same as that of Pradhan-Purush. [4] Pradhan-Purush can understand His greatness to the same extent that animals, such as cows, buffaloes, oxen and horses, appreciate the vastness of the ocean, and hawks appreciate the vastness of the sky. So Pradhan-Purush can only understand His greatness to be like that of

Prakruti-Purush. [5] Prakruti-Purush can understand His greatness to the same extent that an elephant and the Anad bird can appreciate the vastness of the ocean and sky respectively. Therefore, Prakruti-Purush can only understand the Lord's greatness as being the same as Akshar's. [6] Mul-akshar and his *Muktas* can understand His greatness to the same extent that crocodiles and eagles can appreciate the vastness of the ocean and sky respectively. However, none of the categories can understand His true greatness. From Mul-akshar to Marichi, etc., each category understands Shreej Maharaj's greatness in accordance with their capacities. Just as a crocodile, etc., and an eagle, etc., cannot appreciate the vastness of the ocean and sky respectively, Mul-akshar and the other categories cannot assimilate the true greatness of Shreej Maharaj. In Am.7 T.1, it is stated that not even the Garud could fly there. The meaning of this statement is that the ability of the Garud was inadequate, and it was unable to reach the abode. Using the example of the Garud, it is inferred that even Mul-akshar's ability is insufficient for him to reach the abode where Shreej Maharaj presides with His *Muktas*. Shreej Maharaj has further said, 'I alone then went to the abode, which is greater than all those categories.' None of the categories, not even Mul-akshar, can assimilate the true greatness of Shreej Maharaj. All, including Mul-akshar, exist as a result of Shreej Maharaj's efficacy. In K.10 Q.1 T.4, Shreej Maharaj has said, "By worshipping Me, My disciples become like Prakruti-Purush, like Brahm or like Akshar - by My efficacy, but no-one can become like Me." The *Muktas* of Shreej Maharaj are above all the incarnations such as Akshar, and have a greater understanding of Shreej Maharaj's greatness than Mul-akshar, etc., but not even they can comprehend His true greatness. Only Shreej Maharaj is such a supreme, all-controlling, all-sustaining God, and doer of everything.

Q2 Shreej Maharaj has said that Akshardham is aware of His greatness. Why have you referred to Akshardham as Mul-akshar in Q&A.1?

Ans The *anvay* form of Shreej Maharaj exists within the *murtiman* Mul-akshar. Therefore it is the abode, i.e. a place, for the *anvay* form. In this context, Mul-akshar is therefore referred to using the name Akshardham. This is further explained in GFS.63 Q.3 T.3, and Q&A.12 of its Rahasyarth.

Q3 In T.2, the different categories of the *Muktas*, starting from the firefly to the *maha-tej* are narrated. How should this be understood?

Ans Anything that emerges from, and merges back into Maya, cannot be classified as a *Mukta*. Therefore in this context, [1] the *Muktas* of Mul-purush, who is above Maya, are referred to as fireflies. [2] The *Muktas* of Nar-Narayan, who reside in Badrik-ashram, are referred to as lamps. [3] Mul-purush is referred to by the torch. [4] Maha-kaal is referred to as the flames. [5] The *Nirann-muktas* of Vasudev-brahm, who reside in Shwet-dweep, are referred to as the forest-fire. [6] Nar-Narayan is referred to by the lightening. [7] Vasudev is referred to as the Moon. [8] The *Muktas* of Mul-akshar are referred to as the Sun. [9] Mul-akshar is referred to as the great fire at the time of devastation. [10] The *Muktas* of Lord Shree Swaminarayan are referred to as the *maha-tej*. All these are disciples of Shreej Maharaj. This is stated in P.2, where it is said that,

'entities such as Prakruti-Purush are My disciples and they meditate on Me, just like the great *sants*, and therefore, they exist in a form like that of God.' So, they are all indeed disciples of Shreej Maharaj.

Q4

Ans

Mul-purush, Maha-kaal, Nar-Narayan and Vasudev-brahm are mentioned as being sequentially superior to the preceding category. In which Vachanamrut is this stated?

In K.10 Q.1 T.4, it is said, 'by worshipping Me, My disciples become like Prakruti-Purush, like Brahm and then like Akshar.' Therefore, the category of Brahm is above that of Purush and above this, is the category of Akshar. In GMS.31 Q.1, this Purush is said to be blissful due to the bliss of Brahm. Also, in L.12 Q.1, where the categories of *nirvikalp* determination are described, it is stated that if someone regards Shreej Maharaj as being like Shree Krishna, he is of the lowest category; and if he recognises Him as being like Vasudev, he is of the middle category. In P.6 T.1, Vasudev, the Lord of Shwet-dweep, is called the incarnator of Shree Krishna. Therefore Vasudev-brahm is the superior category. Nar-Narayan has not been called the incarnator of Shree Krishna and therefore, Nar-Narayan is inferior to Vasudev. In K.10 Q.1 T.1, it is said that the pleasures of the five senses, starting from the abodes of the deities to Vaikunth etc., i.e. up to Golok, are unwanted. Whilst in a body or after it has been relinquished, one should go to Badrik-ashram or Shwet-dweep to perform austerities for thousands of lives in order to please God. Therefore, Badrik-ashram is said to be superior to Golok. If the abode is superior, it goes without saying that the Lord of that abode is also superior. In L.14 T.1, it is stated that Badrik-ashram and Shwet-dweep are favoured above the others [abodes], so Nar-Narayan is superior to Shree Krishna. In L.17 Q.5 T.7, Shreej Maharaj has said that Kaal is His own power. In GFS.12 Q.2, Kaal is said to be the one who causes disturbance. In GFS.46, Kaal is said to be the destroyer. In GLS.38 Q.1, it is said that Kaal destroys all things created from Maya. In GLS.37, it is said that Kaal engulfs everything other than God. The entity that destroys its creations is certainly greater than those creations. Therefore Maha-kaal is superior to Mul-purush. In K.1 Q.3, it is stated that Kaal causes the elements of Maya to have a name and shape, and then also causes them to become formless, i.e. creates and destroys them. In V.6 T.1, it is said that through Kaal, souls are first provided with a body, *indriyas*, the mind and *pran*. In this manner, Kaal has also been described in these two Vachanamruts as the creator. Considering this, Maha-kaal is superior to Mul-purush. In GMS.18, it is said that the *Nirann-muktas* of Shwet-dweep are *Brahm-swaroop* and are the causes of Kaal. Here, the *Nirann-muktas* are said to be superior to Maha-kaal. Therefore, Maha-kaal is inferior to the *Nirann-muktas*.

Rahasyarth Pradeepika Tika 95

Sarangpur Section, Vachanamrut 18

In Samvat 1877, Bhadarva Sud 8 (Friday 15 September 1820), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of Jeeva Khachar's north-facing room in the village of Sarangpur. He was adorned with a white scarf (*khes*) and a white blanket (*chadar*) was draped around Him. A white turban (*pagh*) had been adorned on His head. He was presiding facing North. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) "If an enthusiastic person has the opportunity to associate with a true *sant* and has faith in that *sant's* words, all the auspicious virtues, such as his own religious decree (*swa-dharma*), asceticism (*vairagya*), prudence (*vivek*), spiritual knowledge (*gnan*) and devotion (*bhakti*), arise within his heart; and the perversions such as lust (*kaam*) and anger (*krodh*), are burnt. However, if he encounters an evil person and has faith in his words, all the virtues, such as asceticism and prudence, are destroyed. Consider the following example: If a particular piece of land is saline, even though much rain falls, no grass, etc., grows there. However, if floods come to that same land, everything is washed away with the water. Layers of silt replace the salt, and the seeds of the various trees, such as banyan and pipal, which have come with the silt, start to grow and become large trees. Similarly, for someone who has the aforementioned virtues, such as the religious decree, firmly established within his heart, and within whom desire for pleasures of the senses never arise, if he encounters evil associations, the force of water, in the form of the evil associations, silts his heart with an intense interest in worldly issues. Along with that silt, the seeds of lust, anger, greed (*lobh*), infatuation (*moh*), pride (*mad*), jealousy (*matsar*), etc., grow and result in large trees. Therefore, a disciple of God should never associate with evil individuals [1]. [1]

"If someone has a particular [evil] nature within him, it can be eradicated by associating with a *sant* and through understanding and deliberating about that nature. However, such evil natures can never be eliminated through any other foolish means. When a foolish person becomes perplexed, he either sleeps, cries, quarrels with others, or stops eating. He tries to remove his grief in these four ways. Despite such efforts, if he becomes evermore depressed, he may eventually even commit suicide. These are the ways that a fool tries to overcome his grief. His grief is not cured, nor does his nature recede, by such means. However, if he eradicates it through his understanding, both his grief and his nature may be eradicated. So only a wise person becomes happy. The flames of a fire may be extremely large, but if rain falls on them, they are extinguished immediately. However, a flash of lightening exists only for a short while; furthermore, it exists amongst rain-clouds and still, it is not extinguished. In a similar manner, without understanding, irrespective of any acute asceticism or love one has for God, everything [auspicious virtues] disappears through bad associations, like the flames do with water. If the asceticism and love for God are based on understanding, they are like the fire of lightening; even though they may be slight, they are not destroyed [2]." [2]

(2) Then, Nirvikaranand Swami asked, (2) “Oh Maharaj! If someone has bad natures such as anger, can they be eliminated or not?” Shreejimaraj replied, “Just as a businessman maintains a ledger of all his transactions, if one has kept a ledger from the day he became affiliated to the *Satsang*, his nature ceases. Such a person reflects, ‘Before I joined the *Satsang*, I had a certain amount of malignant nature. After affiliating with the *Satsang*, my nature has improved by this degree.’ Each year, he continues to examine all aspects of himself to enquire whether he has improved or worsened. He does not behave like a foolish businessman who does not keep any ledgers. In this manner, if one associates with the *Satsang* and continually examines himself, all his natures can be eradicated [3].” [3]

(3) Then, Muktanand Swami asked, (3) “Wherever there are evil associations, evil natures surely exist. However, why do such malignant natures arise even after associating with a *sant*?” Shreejimaraj replied, “The internal enemies such as lust, anger and greed do not exist in one’s childhood, and there is an abundance of love for God. However, when one enters adolescence, the enemies such as lust strengthen, and arrogance about the body also increases. During this period, if a person maintains an association with a *sant* who is devoid of enemies such as lust, and bereft of arrogance about his own body, he is able to cross the vast ocean of adolescence [4].” [4]

“If he does not associate with a *sant*, he is defeated by the enemies such as lust, and he consequently degenerates. The reason that an aged person deteriorates despite his association with the *Satsang*, is that each of the faults that he perceives in a *Mota-purush* (*Sat-purush*), come and reside within his own heart. However, if he perceives merits in a *Mota-purush* and understands, ‘The nature of a *Mota-purush* is for the betterment of souls; such a *Mota-purush* is in fact completely flawless; the faults that I perceived in him are due to my own false understanding,’ and recognises the merits of the *Sat-purush* and rectifies his deprecation; the malign nature of such a person is eradicated [5].” [5]

(4) Then, Mahanubhavanand Swami asked, (4) “Can the natures that arise as a result of the three attributes - *rajas*, *tamas* and *sattva* - be eliminated through one’s efforts or not?” Shreejimaraj replied, “All these dispositions can be eliminated through one’s efforts [6].” [6]

(5) Again, Mahanubhavanand Swami asked, (5) “Why did those such as [sage] Durvasa retain the *tamas* attribute even though they had attained the status of *Mukta*?” Shreejimaraj replied, “The attributes, such as *tamas*, which exist in Durvasa, etc., are present because they willingly retain them. They felt that there was a need to retain the *tamas* attribute in order to reprimand anyone who may have behaved improperly. They retained those attributes for this purpose. If any disposition is prevalent in a person, and he feels revulsion for it and thinks, ‘I am a disciple of God; such a malign nature should not exist in me’, and in this way, recognises them as faults and wishes to be alleviated from them, then by the efficacy of God, he becomes free from those [evil] natures [7].” [7]

Sarangpur Section, Vachanamrut 18 {96}**Rahasyarth Pradeepika Tika**

There are five questions in this Vachanamrut. Amongst these, the first is a merciful statement in which Shreej Maharaj has stated that by associating with a true *sant*, auspicious virtues such as maintaining a religious decree arise; and perversions, such as lust, are burnt away. Due to evil associations, virtues such as asceticism and prudence are destroyed. Therefore, one must never associate with evil individuals [1]. Inappropriate natures are only eradicated by associating with a *sant* [2]. In the second question, Shreej Maharaj has stated that all evil dispositions are eradicated from someone who associates with the *Satsang* and continuously examines himself [3]. In the third, by remaining associated with a *sant* within whom the enemies, such as lust, do not exist during one's adolescent years, that period can be traversed [unhindered] [4]. If someone perceives faults in a *Mota-purush*, those faults instead inflict him. If he instead understands that the nature of a *Mota-purush* is in fact for the betterment of souls and rectifies his deprecation, his own malignancy is eradicated [5]. In the fourth, Shreej Maharaj has stated that all [evil] dispositions can be eliminated through one's efforts [6]. In the fifth question, Shreej Maharaj has stated that if a fault is regarded as being a virtue, it cannot be eradicated. It is only eradicated if it is recognised as being a fault [7]. These are the seven topics.

Q1

In Q.3 T.5, it is said that someone who understands that the natures that exist in a *Mota-purush* are for the betterment of souls, is relieved of his own ill dispositions. Which natures does this refer to?

Ans

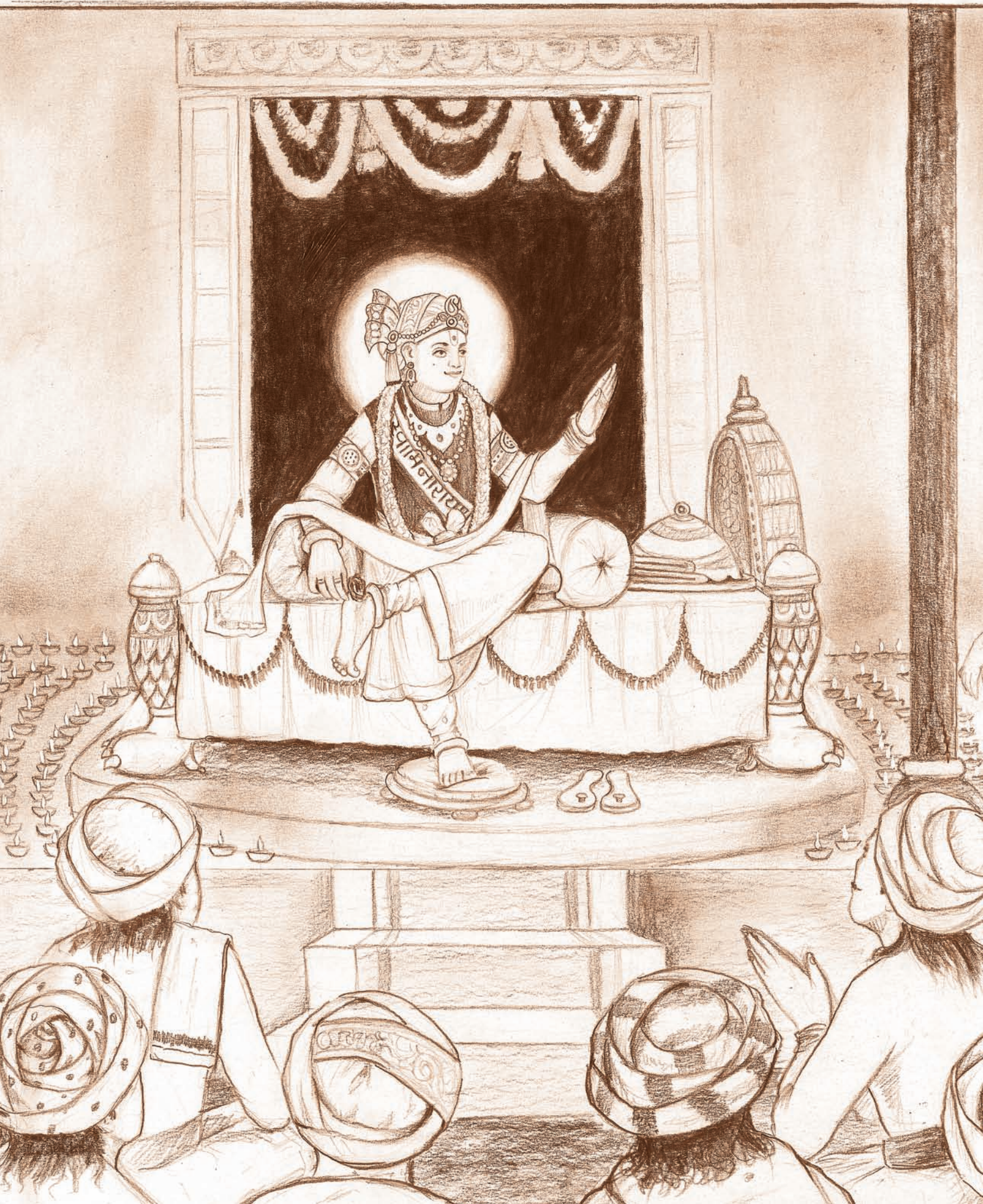
A *Mota-purush* may show anger and scold someone in order to make him obey the religious decree; or he may make someone perform penance for contravening any of the five *vartmans*; or he may ostracise someone from the *Satsang* for behaving inappropriately. Such natures, which are for the good of others, are said to be for the betterment of souls; and they do not contravene the commands of Shreej Maharaj. Someone, whose nature does conflict with the five *vartmans*, should not be considered to be a *Mota-purush*.

Rahasyarth Pradeepika Tika 96

**End of the Sarangpur Section of the Vachanamrut with the Rahasyarth Pradeepika
commentary by Jeevanpran Shree Abji Bapashree**

वमृ
लेलेकेनचिदलता यले श्रीजीमहागजबो
महानुभावा नंदस्वामि येयुलं जे दुर्वा मादि
ले पले श्रीजीमहागजबो त्या जे दुर्वा मादि
पोताने रागुण राग वाले माटे रत्या लेने ते
तेने शिवाक स्या सारु आ परोत मोगुण ले
अने ज्यो रपोता मांजे स्वभाव वर्त तो होय
मरु लें ते मांजे आबो मुंडो स्वभाव जो ई येन
वने तजवाने इले तो भगवान ने प्रतापे क
लेलेकेनचिदलता यले श्रीजीमहागजबो
महानुभावा नंदस्वामि येयुलं जे दुर्वा मादि
ले पले श्रीजीमहागजबो त्या जे दुर्वा मादि
पोताने रागुण राग वाले माटे रत्या लेने ते
तेने शिवाक स्या सारु आ परोत मोगुण ले
अने ज्यो रपोता मांजे स्वभाव वर्त तो होय
मरु लें ते मांजे आबो मुंडो स्वभाव जो ई येन
वने तजवाने इले तो भगवान ने प्रतापे क
म श्री कारियाणि मध्ये वसाया चरनादर
मरुतना वपि प्ररुना वरुनी जयपय

Kariyani Section





Pavesh H. Savi 2007

Kariyani

The village of Kariyani is situated in the Botad Bhavnagar – District of Gujarat.

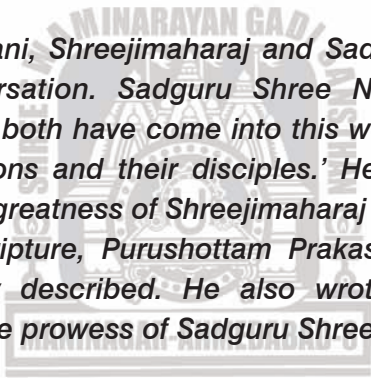
Accepting the humble requests of the devout disciple Mancha Khachar of Kariyani, Shreej Maharaj first visited the village during the Posh month of Samvat 1859.

From Samvat 1861 to 1863, Shreej Maharaj had a lake built outside the village, providing a vital amenity for all future generations living in the village.

Shreej Maharaj held magnificent festivals in the village, during which He revealed His unsurpassed prowess to countless people. All these individuals became disciples.

From Samvat 1877 Bhadarva Sud 12 to Kartik Sud 15, Shreej Maharaj presided in Kariyani at the court of its ruler Vasta Khachar, the nephew of Mancha Khachar. He held assemblies under the neem tree that stands in the court. That neem tree and the chambers of the court still stand today. The account of these assemblies forms the Kariyani Section of the Vachanamrut scripture.

Once, whilst presiding in Kariyani, Shreej Maharaj and Sadguru Shree Gopalanand Swami were having a private conversation. Sadguru Shree Nishkulanand Swami overheard Shreej Maharaj say, 'Swami! We both have come into this world for the salvation of infinitely many souls, previous incarnations and their disciples.' Hearing this, Shree Nishkulanand Swami came to understand the greatness of Shreej Maharaj and Sadguru Shree Gopalanand Swami. He later wrote the scripture, Purushottam Prakash, in which the supremacy of Shreej Maharaj is categorically described. He also wrote the chapter in the Bhaktachintamani scripture in which the prowess of Sadguru Shree Gopalanand Swami is narrated.



Kariyani Section, Vachanamrut 1

In Samvat 1877, Bhadarva Sud 12 (Tuesday 19 September 1820), the disciple Jadavji of Surat had brought a canopied dais (*chhapar-palang*) to the village of Kariyani. It was placed in the vestibule of the north-facing room of Vasta Khachar's court. A silken mattress covered with a white sheet was spread over the dais, and a white cylindrical cushion (*takiyo*) and luxurious red knee-cushions were placed on it. All four sides of the dais had been decorated with golden threads. Shreejimaraj was presiding facing North on such a lavish dais. A white turban (*feto*) with golden ends was adorned on His head. A white silk scarf (*shelu*) with a golden border was draped around Him and He was wearing a white scarf (*khes*) with a black border. A congregation of *munis* and disciples from different regions had assembled before His lotus face. All the disciples were transfixed on the lotus face of Shreejimaraj in the same manner that the *chakor* bird becomes fixated by the Moon.

- Shreejimaraj addressed the *paramhansas* and said, "Commence questions answers amongst you." Bhudharanand Swami [Bhoomanand Swami] asked, (1) "Does a determination about God occur in the *antah-karans* or in the soul?" Shivanand Swami tried to answer this question but was not able to do so. So Shreejimaraj said, "The soul acquires knowledge through the intellect (*buddhi*). This intellect is the cause of all and is superior to all. The intellect therefore resides in the mind (*man*), in the *chitt*, in the ego (*ahankar*), in the ears, in the eyes, in the nose, in the tongue, in one's speech, in one's touch, in the hands, in the legs, in the genitals and in the anus. In this manner, the intellect pervades throughout the entire body from the head to the toes. The soul resides in this intellect, but its presence is not sensed; only the intellect is perceived. The following examples illustrate this: The flames of a fire increase and decrease due to the wind. The flames are perceived as increasing or decreasing, but the wind itself is not sensed. When dung (fuel) is lit by fire, it starts to burn. Even if the dung is placed where there seems to be no wind, smoke rises from the fire. The smoke is seen to be rising but the wind [that carries the smoke] cannot be seen. The clouds in the sky move due to the wind. The clouds are perceived to move but the wind within them is not perceived. In this context, the intellect is synonymous with the flames, smoke and clouds; and the soul is synonymous with the wind. The nature of the soul is such that it knows about the determination that has been derived through the intellect. It also knows about Brahma, the deity who causes the determination to occur in the intellect. It knows the thoughts of the mind and also knows about the Moon-deity, the deity who oversees these thoughts. It knows about the deliberations of the *chitt*, and also about Vasudev, the deity who directs these deliberations of the *chitt*. It knows about the self-centricity of the ego and about the deity Rudra who causes such egotism. In this manner, it simultaneously knows all about the four *antah-karans*, the sensations of the ten *indriyas*, and about the deity of each of them, which are their cause. This soul appears to remain in one place. It is sharp like the point of a spear and extremely subtle because it remains associated with the intellect. However, when

the soul is perceived as the illuminator of the body, *indriyas*, *antah-karans*, their deities and the sensations, it appears to be extremely large, pervasive and disassociated from the intellect. Its existence is inferred but it is not actually seen. The following analogy exemplifies this: When a sword weighing 200 kg is seen, one infers that a person carrying it must be extremely strong. Similarly, as the soul simultaneously illuminates the entire body, *indriyas*, etc., it is inferred that it must be extremely large. In this way the existence of the soul is inferred.” Shreej Maharaj answered the question in this manner, at which point Nityanand Swami asked, “Oh Maharaj! So what has been answered by this?” Shreej Maharaj replied, “The answer is, that it should be understood that when a determination has been established in the intellect, it has also occurred in the soul. This happens since the determination first occurs in the *indriyas*, then in the ego, then in the *chitt*, then in the mind, then in the intellect and then in the soul [1].” [1]

- (2) When Shreej Maharaj had finished explaining this, Nityanand Swami again asked, (2) “Oh Maharaj! How can one know if a determination has been achieved in the *indriyas*, in the *antah-karans* and in the soul?” Shreej Maharaj replied, “A determination that has been achieved in the *indriyas* can be recognised in the following manner. Objects in this world can be seen, heard, smelt or touched. Some objects are auspicious whilst others are inauspicious; some cause happiness and others cause misery; some are likable whilst others are repulsive; some are appropriate and others are forbidden. If all these sentiments are perceived in God and still, no doubts about Him occur in the mind, it should be recognised that a determination has occurred in the *indriyas*. The attributes – *sattva*, *rajas* and *tamas* – give rise to certain characteristics. Laziness, sleepiness, etc., result from the *tamas* attribute. Lust, anger, etc., result from the *rajas* attributes. Virtues, such as calmness and restraint, as demonstrated by Nar-narayan whilst he performed ceremonial rites for deities and deceased ancestors, result from the *sattva* attributes (Skand Puran Vaishnav-khand Vasudev-mahatmya Chapter 2 - 4). When all these characteristics are perceived in God and still, no doubts about Him occur, a determination has been achieved in the *antah-karans*. Lord Rushabhdev remained in a *nirvikalp* trance (*samadhi*) and wandered around behaving like a madman. He kept a stone in his mouth. His body was burnt in a forest-fire, yet he remained totally unaware (Shreemad-Bhagwat Section 5 Chapter 6 Verse 5 - 8). When such a status, of being beyond the three attributes (*gunatit*), is sensed to exist in God, and no doubts whatsoever arise about this, a determination has been achieved in the soul. Here is an example to illustrate this. A ship is travelling through the sea. If the ship’s iron anchor is thrown into the water, it quickly sinks. If the anchor is withdrawn immediately, only a little effort is needed to pull it back onto the ship. If the anchor is pulled back after it sinks two or three kilometres, more effort is needed to draw it back onto the ship. If the anchor is left to gradually sink, it becomes embedded into the seabed and it cannot be pulled back on board, no matter how much effort is made to do so. Similarly, if a determination has been achieved in the soul, it cannot be withdrawn by any means.” Shreej Maharaj explained this issue at great length, but only a synopsis has been written here [2]. [2]

- (3) Then, Chaitanyanand Swami asked, (3) “Oh Maharaj! God is beyond comprehension and description. He is beyond the three attributes [of Maya]. How can God be attained through such material *antah-karans*?” Shreejimaraj said, “The soul is the witness of its body, *indriyas* and *antah-karans*. When this soul enters the deep sleep (*sushupti*) state, the *indriyas* and *antah-karans* also enter this deep sleep state. At this time, God illuminates the soul. When the soul enters the dream (*swapna*) state from the deep sleep, God illuminates the places, experiences, sensations and soul that are associated with the dream state. God also illuminates all these during the wakeful (*jagrat*) state. In this manner, God illuminates the soul that has a form and that which is formless. Mahat-tattva emerged from Pradhan; the three kinds of Ahankar emerged from Mahat-tattva; the *indriyas*, their deities, the five elements (*bhut*), and their five sensations (*matras*) emerged from these Ahankars. All these are illuminated by God. Virat was created from the combination of all these elements and is also illuminated by God. When all these merge into Maya, she too is illumined by God. In this manner, when the soul and Ishwar both have definitive forms, God illumines them; and when they are both formless and are in the deep sleep state or within Pradhan, God still illuminates them. Kaal creates and also annihilates the elements such as Maya. Even this Kaal is illuminated by God. How can such a God be known through the *indriyas* and *antah-karan*? Is that your question or not?” Everyone replied, “Oh Maharaj! That is indeed the question.” So Shreejimaraj continued, “The answer to that question is as follows. Such a God creates and sustains the world. He does not do this for His own benefit. It is said in the Shreemad-Bhagwat:

बुद्धीन्द्रियमनःप्राणान् जनानामसृजत् प्रभुः । मात्रार्थं च भवार्थं च ह्यात्मने कल्पनाय च ॥

Shreemad-Bhagwat Tenth Section Chapter 87 Verse 2

In this verse, it is said, ‘God has created the intellect, *indriyas*, mind and *prans* of all so that they may experience the sensations, be reborn, transgress to other Loks and attain salvation.’ Therefore, He has created this world for the betterment of souls. He also sustains this world for the welfare of souls. God causes devastation for souls; he causes devastation so that souls who have become tired from acquiring so many births can rest. In this manner, the Lord, who works solely for the welfare of souls, assumes a human form due to His mercy. If souls associate with the *sants* of this God, how can they not come to recognise Him? They certainly do [3].”

[3]

- (4) When Shreejimaraj said this, Bhajananand Swami asked, (4) “Oh Maharaj! Why has it been stated in the Shruti:

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

From where the speech and the mind return without attaining [God]?”

Taittiriya Upanishad, Section 2 Chapter 4&9 Verse 1

Shreejimaraj smiled and said, “This is what is meant: The element earth resides in space but it does not become space. Water resides in space but it does not become space. Light resides in space but it does not become space. Air resides in space but it does not become space. Similarly, mind and speech cannot reach God [4].” [4]

(5) Then, Nityanand Swami questioned, (5) “Oh Maharaj! In the Shruti and the Smruti it is said:

॥ निरञ्जनः परमं साम्यमुपैति ॥

One who is free from all the worldly blemishes becomes similar to the Supreme.

Mundak Upanishad, Section 3 Chapter 3 Verse 1

॥ बहवो ज्ञान तपसा पूता मद्भावमागताः ॥

Many have reached Me after having purified themselves through austerities in the form of attaining spiritual knowledge.”

Bahgwat-Gita, Chapter 4 Verse 10

Shreejimaraj said, “What I have just said applies to the mind and *indriyas* of someone who is not a disciple. The mind and *indriyas* of a disciple attains a *sakshatkar* about God. The element earth that remains in space takes the form of space at the time of absolute devastation; water also takes the form of space; light takes the form of space; and air also takes the form of space. In the same manner, the body, *indriyas*, *antah-karans* and *prans* of God’s disciple assume a form like that of God, and become divine, through knowledge about Him. As God Himself is the divine *Murti*, the *indriyas*, *antah-karans* and the body of a disciple attains the form of His *indriyas*, *antah-karans* and body, and therefore become divine. Consider the following example. A bee grabs hold of a larva and stings it. It then buzzes hovering over it. Due to this, that body of the larva becomes transformed into the bee. No bodily parts of the larva remain. The larva takes the same form as the bee. Similarly, a disciple of God becomes the form of God whilst still in his present body. The essence of what I have narrated is that both a person who has a conviction about his soul (*aatma-nishta*) and is resolute in his devotion [to God], and someone who has only a resolute devotion towards Him, attain the same status [5]. [5]

“However, the body, *indriyas* and *antah-karans* of someone who has only a conviction about the soul [but is not resolute in his devotion] i.e. is desirous of salvation (*kaivalya-arthi*), does not attain the same form of God. He can only attain the state of Brahm.” Having said this, Shreejimaraj concluded, “Enough of this conversation. The entire assembly has become silent so start singing some fine devotional songs (*kirtans*).” He then started to meditate and the *sants* started to sing devotional songs [6]. [6]

Kariyani Section, Vachanamrut 1 {97}

Rahasyarth Pradeepika Tika

There are five questions in this Vachanamrut. In the first, Shreejimaraj has said that when the soul is associated with the intellect, it simultaneously knows about the *antah-karans*, *indriyas*, their sensations and their deities. When it is separate from the intellect, it is the illuminator of the *indriyas*, etc., and pervades throughout them all. A determination for God first occurs in the *indriyas*, then in the ego, *chitt*, mind, intellect and then in the soul [1]. In the second question, the characteristics of having a determination in the *indriyas*, *antah-karans* and soul have been narrated [2]. In the third, Shreejimaraj has stated that He is beyond comprehension and description. However, through His compassion, He gives *darshan* in a human form. Anyone who associates with His *Muktas* is able to know Him [3]. In the fourth question, the mind and speech of someone who is not a disciple cannot attain Him [4]. In the fifth question, Shreejimaraj has stated that the body, *indriyas* and *antah-karans* of His disciples take the same form as Him as a result of their knowledge about Him [5]. Someone who is desirous of salvation only attains the status of Brahm [6]. These are the six topics.

Q1 In Q.2, auspicious and inauspicious objects are mentioned. What are these?

Ans Foods such as milk, sugar, *ghee*, *gor* and grains such as wheat, rice, pulses, and millet, fruits such as pomegranates and figs, spices such as cloves, cardamom, beetle-nuts and cinnamon, and fragrance and flowers such as sandalwood, basil, jasmine, *mogara*, *chameli* and rose are auspicious, pleasant, likable and appropriate. Grain that is contaminated, mouldy, rotten or spoiled; intoxicating items, such as opium, marijuana, *majam*, hemp, tobacco, alcohol, meat and asafoetida, are inauspicious, unpleasant, repulsive and forbidden. If God consumes such substances and still no doubt arise in one's mind, a determination has been attained in the *indriyas*. If the temperaments such as laziness, sleepiness, lust and anger are seen in God, or He is seen to worship other deities, and still no doubt arises in one's mind, a determination has occurred in the *antah-karans*. When God has disregard for His body and behaves like Rushabhdev, in a *gunatit* state, and still one does not have doubts such as, 'God is an independent entity yet it appears as though He is dependent; so is He God or not?'; then, a determination has occurred in the soul.

Q2 The *indriyas* and *antah-karans* are inanimate (*jad*), so a determination about God should occur in the soul. However, it is said that it occurs in the *indriyas*. How should this be understood?

Ans In J.2, Q.2, it is said that the soul is conscious (*chaitanya*), resides in the heart and experiences the sensations and knowledge through the *indriyas*. Someone may recognise God, having heard the discourses of a *sat-purush* or God Himself, or by seeing His miracles, prowess and conferring trances. However, if he has not contemplated (*manan*) and deliberated (*nididhyas*) about this, he may not understand His *anvay* or *vyatirek* nature; his *sagun* and *nirgun* nature; His nature of being the doer of everything (*karta*) yet doing everything through others (*akarta*), and able to do that which is impossible (*anyatha-karta*); His nature of being the incarnator of all

incarnations; His ability to remain unaffected; His disassociation from everything; His invariability; and His supremacy. Such a determination should be understood to have occurred in the *indriyas*. If the determination about the God has occurred through a firm understanding of the aforementioned glory of God, from God or a *Sat-purush*, and one is able to visualise the *Murti* of Shreej Maharaj within his *antah-karans* during meditation, it can be said that a determination has occurred in the *antah-karan*. If such a glory has been understood and a *sakshatkar* about the *Murti* has been attained within the soul, it can be said that the determination has been achieved within the soul. Such a determination never falters under any circumstances.

Q3 In Q.5, it is stated that due to the knowledge about the Lord, the *indriyas* and *antah-karan* of His disciples attain the same form as Him and become divine. How do they become the same form of Shreej Maharaj? How do they become divine? It is also stated that whilst in his present body, such a disciple attains the form of Shreej Maharaj. What should be understood by 'his present body'?

Ans As in L.7 Q.1 T.3, the knowledge of experience is described as 'having a status as well as spiritual knowledge to recognise and visualise the Lord.' Through the association with a *sant* or Shreej Maharaj, such a disciple comes to know the true greatness of Shreej Maharaj and meditates on Him, through which, he gains a *sakshatkar* about His *Murti*. Then he attains the same form as God, i.e. he attains the same divine *murtiman* form as God. It is therefore said that his *indriyas* become *Purushottam-roop*. It should be understood that just as Lord Purushottam has divine bodily parts, the disciple's body too becomes divine, but this does not mean that his material *indriyas* become divine. His present body, i.e. the same body that he exists in, attains the form of Shreej Maharaj; he does not have to be reborn into it.

Q4 What should be understood by the example of the larva and the bee? What is meant by the sting? And what is meant by the buzzing?

Ans The larva refers to the soul and the bee refers to God. The sting refers to the knowledge of God, and the buzzing refers to His glory. When a soul associates with God or His *sants*, they provide him with the knowledge of God and persistently explain the glory of God. Once that glory is understood, the soul is able to meditate on God, through which, he acquires the same divine *sakar* form as God and enters into His personal service.

Q5 In Q.5 T.6, it is said that someone who only has a conviction about the soul, only attains the status of Brahm. What should be understood by this Brahm status?

Ans Brahm is the lustre of Mul-purush, i.e. Akshar-brahm. To become absorbed into that lustre is referred to as attaining the status of Brahm.

Rahasyarth Pradeepika Tika 97

Kariyani Section, Vachanamrut 2

In Samvat 1877, Aso Sud 2 (Monday 9 October 1820), Swami Shree Sahajanandji Maharaj was presiding in the vestibule of the north-facing room, at the court of Vasta Khachar in the village of Kariyani. He was dressed entirely in white clothing and a congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- By the command of Shreejimaharaj, the younger *paramhansas* had come forward to ask and answer questions. Shreejimaharaj said, “I shall ask a question.” Everyone exclaimed, “Do ask Maharaj!” So Shreejimaharaj said, (1) “The intellect of one person is such that right from the day he joined the *Satsang*, he perceives faults to exist within God or His *sants*, but these thoughts do not persist and soon recede. Such sentiments of virtues and faults continue to arise, but still, he never leaves the *Satsang*. This is because his intellect understands, ‘*sants* like these do not exist elsewhere in the universe, and no-one apart from this Maharaj is God.’ Due to this understanding, he remains unmoved from the *Satsang*. The intellect of someone else is such that he never perceives faults in *sants* or God. Both individuals have the same intellect. The determination about God is equal in both. Still, one of them perceives demerit whilst the other does not. What flaw exists in the intellect of the one who perceives the faults? I am posing this question to junior Shivanand Swami.” Shivanand Swami tried to answer the question but was unable to adequately do so. So Bhagawadanand Swami replied, “His intellect is cursed.” Shreejimaharaj said, “What he says is correct. The answer to that question is just this. There is a saying, ‘he has been cursed by someone.’ If someone has pained a great *sant*, or caused distress to a poor person, or has not taken care of his parents, and they cursed him as a result, his intellect becomes like this [1].” [1]
- (2) Then, Bhagawadanand Swami asked, (2) “Oh Maharaj! How can his cursed intellect be improved?” Shreejimaharaj replied, “It is like this. The piece of cloth that is wrapped around My head and a piece of thick material that is used as matting cannot be washed with the same effort. The thin cloth quickly becomes clean by washing it with just a small amount of soap. However, to wash the thick fabric, it must be soaked in water for two to four days, boiled over a fire and then washed using soap before it becomes clean. Similarly, if someone’s intellect is cursed, his flaws are not eradicated by abiding to the same extent as everyone else does. He should not remain devoid from lust, taste, greed, affinity and arrogance to the same degree as others; his abstinence from lust should be greater than that of others; he must have less greed than others; he should refrain from extravagant tastes to a greater extent than others; his detachment should be greater than others; he should have less arrogance within him than others; he should sleep later than others and turn a rosary more than the others do; and he should awaken earlier than others. In this manner, if he abides to a greater extent than others, the flaw in his intellect is eradicated; otherwise it is not [2].” [2]

- (3) The senior Shivanand Swami then asked the senior Yoganand Swami a question. (3) “Does *karma* have a form or is it formless?” The senior Yoganand Swami said, “I do not feel that I can answer that question.” So Shreej Maharaj said, “Realistically, *karma* is formless. However, the auspicious or inauspicious fruits of *karma*, do have forms. Those who say that *karma* does have a form are atheists. This is because *karma* is an action, so it cannot have a form.” Shreej Maharaj extensively explained this issue, but only a synopsis has been written here [3].

[3]

Kariyani Section, Vachanamrut 2 {98}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreej Maharaj has said that if someone has caused pain to a *sant*, the poor or to his parents, his intellect becomes cursed, as a result of which he demerits God and His *sants* [1]. In the second question, if such a person abides to a greater extent than others, his cursed intellect becomes rectified [2]. In the third question, Shreej Maharaj has stated that *karma* does not have a form, but its fruits do [3]. These are the three topics.

- Q1** In Q.3, it is stated that the auspicious and inauspicious fruits of *karma* have forms. In which manner do they have forms?
- Ans** By performing auspicious deeds, the celestial abodes of deities are attained, and one enjoys their numerous prosperities. By performing inauspicious deeds, one is tortured by the servants of Yam [deity of death], and subjected to hell (*Narak*) and the cycle of 8.4 million births. These fruits, i.e. happiness and pain, of performing auspicious and inauspicious actions are said to have forms.

Rahasyarth Pradeepika Tika 98

Kariyani Section, Vachanamrut 3

In Samvat 1877, Aso Vad 7 (Saturday 28 October 1820), at the time of sunset, Shreej Maharaj was presiding on a dais placed in the vestibule of the north-facing room, at the court of Vasta Khachar in the village of Kariyani. A white turban (*feto*) was adorned on His head. He was wearing a white scarf (*khes*), and a white blanket (*chadar*) was draped around Him. He was presiding facing North. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreej Maharaj said, (1) “This Shuk Muni is an extremely great *sadhu*. From the day he came to Me, his fervour has continued to increase, but it has never waned. He is therefore similar to Muktanand Swami.”



Shreej Maharaj commends Shree Shukanand Swami (Shuk Muni) and likens him to Sadguru Shree Muktanand Swami

After saying this, Shreej Maharaj continued, “People have affection for one another due to their respective virtues. The demerit that occurs between people arises because of the flaws that are mutually perceived. The virtues and flaws of a person are not recognised through his external behaviour. Someone may walk with his head down like a cat, but he may be extremely lustful inside. A misunderstanding person would say, ‘he is a great *sadhu*.’ Another person may walk around with an open observance. Seeing him, a misunderstanding

individual would say, 'he is not a *sadhu*'; when in fact, he is internally absolutely devoid of lust. Therefore, a person cannot be judged by looking at his superficial behaviour. Such judgments can only be made by residing together. By residing with someone, his nature is revealed by his words, his walk, the way he eats and drinks, the way he sleeps and wakes up, the way that he sits, etc. These virtues and flaws are especially evident during the adolescent years, but not apparent during childhood or in old age. This is because someone may have a bad character in childhood, but it may improve in adolescence, or he may be good natured whilst very young, but may deteriorate during adolescence [1].

[1]

"Someone whose nature is such that when he realises that a particular thought is inappropriate, he makes efforts to eradicate it, and remains vigilant until it is eradicated, progresses in the adolescent years. Someone who is not vigilant and instead remains idle, does not progress. A virtuous individual can therefore be identified even from his childhood years." Shreej Maharaj then talked extensively about this, citing His own nature of asceticism during His childhood. "Even from an early age, a virtuous individual does not like the company of other children. He has no interest in extravagant tastes and he restrains his body. Take Me as an example: In My childhood, like Swami Kartik (Shiv-Maha-Puran Rudra-samhita Kumar-khand Chapter 20) I thought to Myself, 'I do not want to retain any remnants of My mother, i.e. flesh and blood, in My own body.' I therefore made strenuous efforts to emaciate My body, such that if it was injured in any way, a drop of water emerged, but not blood. Someone who is virtuous in this way can be recognised from during the time of his childhood [2]."

[2]

- (2) Then, Bhajananand Swami asked, (2) "Oh Maharaj! Is it better if one keeps such thoughts in the mind, or if one emaciates his body [to remove them]?" Shreej Maharaj replied, "Some faults are of the body; they should be recognised. Some faults are of the mind; these should also be recognised. Faults of the body include, having frequent erections, itching occurring in this area, hyperactivity, deft staring, smelling many scents rapidly, irrationally walking twenty or twenty five miles, embracing someone so forcefully that his bones break, or ejaculating during a dream. These are faults of the body, not of the mind. Even if these physical vices are greatly reduced, lustful thoughts, thoughts of eating, drinking, walking, touching, smelling, hearing and for tasting, still remain. These are the faults of the mind. In this manner, faults of the mind and the body should be recognised. The physical vices should then be eradicated by emaciating the body. Once the body has retracted, the remaining vices of the mind should be eliminated through deliberation such as, 'I am a soul. I am distinct from these desires. I am full of bliss.' Someone who emaciates his body and retains such thoughts is a great *sadhu*. It is not sufficient to only constrain the body without the aforementioned deliberations. It is also insufficient to only deliberate without having the physical restraint; whoever has both is a great person. Even *gruhashth* disciples should maintain these physical and mental restraints, so ascetics should certainly maintain them [3]."

[3]

- (3) Then, Nishkulanand Swami asked, (3) “Oh Maharaj. Does the ability to live like that arise from one’s deliberations or does it arise by having asceticism (*vairagya*)?” Shreejimarharaj replied, “It arises due to an association with a great *sant*. Anyone who cannot attain this, even though an association with a great *sant*, is a great sinner [4].” [4]

After answering the question, Shreejimarharaj continued, “For someone who has become an ascetic (*tyagi*), to still keep desires about indulging in the pleasures that are meant for a *gruhashth* is as futile as eating hay. This is because he longs for indulging in pleasures that he will never experience. He has not understood ‘why enquire about the name of a village that will never be visited?’ In his present life, is he ever going to attain these objects; the objects that he has given up but still yearns for? He will attain them if he leaves the *Satsang*, but not whilst he remains in it. Therefore, someone who harbours wishes for such pleasures whilst in this *Satsang* is a fool [5].” [5]

“This is because, someone who remains in the *Satsang* is compelled to abide by its regulations. It is like if a woman sets out to sacrifice herself at her husband’s funeral pyre but tries to turn back when she sees the fire; will her relatives allow her to retreat? They will forcibly burn her. Similarly, if a Brahmin woman becomes a widow and she tries to dress in the same way as a woman whose husband is alive, would her relatives allow her to do so? They will not. Someone who remains in the *Satsang* and harbours inappropriate natures has simply not understood the issue; if he did understand, such an evil nature would subside.” After saying this, Shreejimarharaj said Jay Swaminarayan and went to rest [6]. [6]

Kariyani Section, Vachanamrut 3 {99}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. The first of these is a merciful statement in which Shreejimarharaj has stated that affection arises due to perceived virtues and demerit occurs due to perceived faults. Such faults can only be recognised in someone by residing with him [1]. A vigilant person progresses but an idle person does not [2]. In the second question, Shreejimarharaj has described the faults of the body and mind. Someone who constrains his body and has such restraining thoughts is said to be a great *sadhu* [3]. In the third, physical constraints and restraining deliberations occur by associating with a great *sant*. If someone has such an association, but still no such physical or mental restraint occurs, he is a great sinner [4]. If after becoming an ascetic, someone harbours desires about indulgences that are meant for *gruhashths*, it is as futile as eating hay, and he is a fool [5]. If after becoming an ascetic, a person has an inappropriate nature, he has not understood the religious decree of an ascetic [6]. These are the six topics.

Rahasyarth Pradeepika Tika 99

Kariyani Section, Vachanamrut 4

In Samvat 1877, Aso Vad 8 (Sunday 29 October 1820), at approximately 10:30 in the morning, Shreej Maharaj was presiding in the vestibule of the north-facing room of the court of Vasta Khachar in the village of Kariyani. He was dressed entirely in white garments. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face. Shreej Maharaj commanded, “Hold a session of questions and answers amongst you.”

- (1) Gopalanand Swami asked Bhajananand Swami, (1) “How much awareness does the body have about the soul? And to what extent is it aware of the witness [God]?” Bhajananand Swami tried to answer the question but he was not able to do so. Shreej Maharaj said, “The intellect pervades from head to toe, throughout the entire body. This intellect simultaneously knows about the activities of all the *indriyas*. The soul pervades throughout this intellect. The soul is therefore said to be aware due to the awareness of the intellect. The awareness of the witness lies in the awareness of the soul; and therefore, the awareness of the witness is said to lie in the awareness of the soul [1].” [1]
- (2) Then, Nityanand Swami asked Shreej Maharaj, (2) “Oh Maharaj! The witness resides in the soul. However the entity that is the witness is *murtiman*. So how can something that is *murtiman* be pervasive?” Shreej Maharaj explained, “Can something that is *murtiman* not be pervasive? When a soul is in a dream state, it sees objects in its *chitt*. Do these objects have a form or are they formless?” Nityanand Swami replied, “They do indeed have forms.” So Shreej Maharaj asked, “These objects reside in the *chitt*. How large a space does the *chitt* occupy for all these objects to exist in it?” Nityanand Swami replied, “It is ten fingers big.” Again, Shreej Maharaj asked, “How large is the *chitt*?” Nityanand Swami replied, “The *chitt* is tiny.” Shreej Maharaj asked, “How large are the objects that exist within the *chitt*?” Nityanand Swami replied, “The whole universe can be seen in the *chitt*.” Shreej Maharaj continued, “The *chitt* is pure and therefore everything can be seen in it, just like this entire assembly can be seen in a mirror. The soul is similarly extremely pure, so God can be seen in it. God is also incredibly pure so the entire universe can be seen in God. In this manner, the universe resides within God and God resides in the universe [2].” [2]

Kariyani Section, Vachanamrut 4 {100}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that the intellect pervades throughout the entire body and the soul pervades throughout the intellect. Due to the awareness of the intellect, the soul too has been described as being aware. The awareness of the witness lies in the soul. Therefore, due to the awareness of the soul, the

witness is described as being aware [1]. In the second question, an individual whose soul is extremely pure, i.e. someone who has retracted his intense passions and has become the same lustrous form as Him, is able to see God within himself. He sees the entire universe within the form of God, i.e. in the *anvay* lustrous form that sustains all [2]. These are the two topics.

Q1 In Q.2, it is said that the universe can be seen in the *chitt*. However, the universe is not in the *chitt*, it just seems as though it is. Similarly, does God actually exist there, or does it merely seem as if He is there?

Ans The *chitt* is inanimate like a mirror. Just as reflections are seen in a mirror, reflections are seen in the *chitt*. God omnisciently resides within all and confers the fruits of one's actions. He is an immensely powerful entity and exists everywhere. Even though He presides in His Akshardham, He pervades everywhere through His *anvay* form. The *chitt* and mirror in the example can only exist in one place. Inert objects do not have the ability to pervade. Divine entities can pervade to wherever they wish. Therefore God, who pervades through all and is the divine *Murti*, does indeed exist within all through His *anvay* form. Inert objects used in examples only exist in one place, but not in all places like a divine entity. Therefore, illustrations using inert objects can never exemplify divine entities. In His omniscient form, Shreej Maharaj resides within the Jeev, Ishwar, Brahm and Akshar categories. The universe also resides in His *anvay* form. This is stated in GFS. 72 Q.2 T.4, "In every iota of My every pore, i.e. in each ray of lustre, infinite universes float around like atoms." However, it is not said in any Vachanamrut that the universe exists within His *Murti*. Therefore, the universe exists in His *anvay* form; and God resides in the universe in His *anvay* form. When a soul becomes pure, i.e. like the *Maha-tej*, through his worship of Shreej Maharaj, God resides in a *murtiman* form within him.

Q2 In this Vachanamrut, the soul is described as being extremely pure, whereas in GLS.31, the soul is said to have intrinsic attributes. How should this be understood?

Ans In S.5 Q.2 T.3, the soul is described as being bound, i.e. the soul is bound by Maya. When the soul becomes a disciple of God, and associates with a *Sat-purush* and understands his own form to be the same as Shreej Maharaj's lustre, i.e. Akshardham, he becomes extremely pure. He sees the universe in this immensely pure God, i.e. in His lustre. The soul that is extremely pure has been mentioned in this context. The souls referred to in GLS.31, are those who believe themselves to be souls.

Rahasyarth Pradeepika Tika 100

Kariyani Section, Vachanamrut 5

In Samvat 1877, Aso Vad 14 (Saturday 4 November 1820), Swami Shree Sahajanandji Maharaj was presiding on a canopied dais (*chhapar-palang*) in the vestibule of the north-facing room at the court of Vasta Khachar in the village of Kariyani. He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- Then, Shreejimaraj said, “I want to ask you a question.” All the *munis* said, “Oh Maharaj! Do ask.” Shreejimaraj continued, (1) “God incarnates on the Earth for the salvation of souls. Is He unable to bestow salvation whilst remaining in His abode, without incarnating? God is able to confer salvation in whatever way that He wishes. In that case, what is the purpose for Him to incarnate? If God can only bestow salvation after incarnating, but is otherwise unable to do so, this constitutes a deficiency in God. The fact is that God is able to grant salvation to souls, with or without incarnating on the Earth. So, what is the purpose for God to incarnate? That is the question.” All the senior *sants* answered the question in accordance to their understanding, but no-one was able to satisfactorily answer Shreejimaraj’s question. Shreejimaraj disputed each of the answers and refuted them. With joined hands, all the *munis* prayed, “Oh Maharaj! The answer to that question can only be attained from You.” So Shreejimaraj said, “The only purpose for God to incarnate is so that He may succumb to the devotion of the disciples who have an intense love for Him. The Lord assumes a form in accordance with the desires of His disciples in order to grant them His divine bliss. He then fulfils all the desires of His disciples. As the disciples have physical characteristics and human bodies, God also shows Himself to have physical characteristics and assumes an apparent body. He endears His disciples. He conceals His capacity and behaves as a son, companion, friend, or relative, with His disciples. As a result of this, they may not have complete respect for Him. He then endears them in accordance with their wishes. Therefore, the purpose of God assuming an incarnation is to fulfil the desires of His loving disciples. Along with this, He bestows salvation to innumerable souls and also establishes the religious decree. Now, if there are doubts, you may speak.” All the *munis* said, “Oh Maharaj! Your answer is perfect [1].”

[1]

Kariyani Section, Vachanamrut 5 {101}



Supreme Lord Shree Swaminarayan fulfils the spiritual desires of His loving disciples by accepting their offerings and humble services

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut, in which Shreej Maharaj has said that He manifests in order to fulfil the desires of His loving disciples. Along with this, He bestows salvation to innumerable souls and also establishes the religious decree. This is the one topic [This is the first of the six purposes of manifesting as stated in the Rahasyarth of GMS.58 Q&A.1].

Q1 It is stated that the Lord manifests in order to fulfil the desires of His loving disciples. What are the characteristics of these loving disciples? What are their desires?

Ans The loving disciples should be known as the *Ekantik* disciples who are in the state of endeavouring (*sadhan-dasha*). God manifests to fulfil their spiritual desires, i.e. endeavours that are related to God.

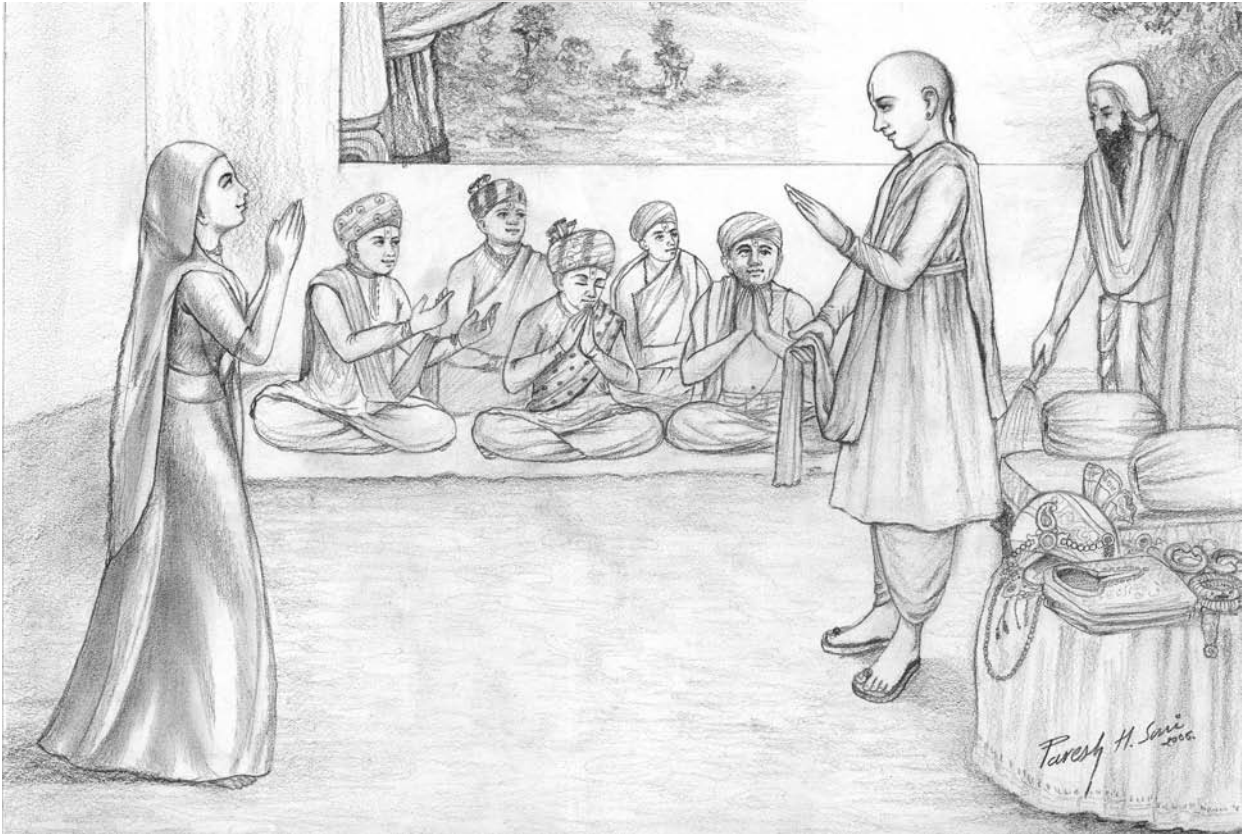
Rahasyarth Pradeepika Tika 101

Kariyani Section, Vachanamrut 6

In Samvat 1877, Aso Vad Amas (Monday 6 November 1820), the festival day of Diwali, a row of oil-lamps had been lit and placed in front of the north-facing room, at the court of Vasta Khachar in the village of Kariyani. A stage had been built at the centre of the lamps, on which a canopied dais (*chhapar-palang*) had been placed. Swami Shree Sahajanandji Maharaj was presiding on that dais. He was wearing red two-tone trousers (*surval*) studded with golden beads. He was wearing a black, two-tone coat (*dagli*) with the names 'Nar-Narayan and Swaminarayan' embroidered on it. A saffron coloured turban (*pagh*), embroidered with golden threads at its end was adorned on His head. His waist was tightly tied with a long blue cloth and He was wearing garlands of yellow flowers around His neck. A congregation of *munis* and disciples from various regions had assembled before His lotus face. A disciple from Port Div came and prayed to Shreejimaraj to accept his worship. Shreejimaraj descended from His throne (*sinhasan*), went to the disciple and accepted his adoration (Shree-hari-charitra-chintamani Part 1 Chapter 353). After accepting the offered clothes, yellow umbrella and a pair of wooden sandals (*paduka*), Shreejimaraj again presided on His throne.

- (1) Then, Shreejimaraj said, (1) "In all these years, many disciples have brought Me clothing or jewellery costing thousands of rupees, but I have never gone up to a disciple to accept the offerings in this way. I have never become as pleased as I have just become by wearing the

The loving disciple, Prembai from Port Div, presents Shreejimaraj with simple, yellow clothing and wooden sandals. Shreejimaraj goes up to her, discards all His lavish robes and adorns the simple garments, and becomes extremely pleased with her



clothes and jewellery offered to Me. Today, I am extremely pleased with this disciple.” The *munis* then said, “The disciple is accordingly, full of love.” Dinanath Bhatt arrived at that moment. He bowed down to Shreejimaharaj’s feet and sat down. Shreejimaharaj gave all His lavish garments to Dinanath Bhatt [1]. [1]

- (2) Then, Muktanand Swami asked, (2) “Oh Maharaj! What virtues result in God becoming pleased with His disciple?” Shreejimaharaj replied, “God is pleased with a disciple who performs devotion to God, having become devoid of the perversions such as lust (*kaam*), anger (*krodh*), greed (*lobh*), deceit (*kapat*), pride (*maan*), envy (*irsha*) and resentment (*matsar*) [2]. [2]

“Amongst these, resentment is the cause of all the other perversions. That is why Vyasji says in the Shreemad-Bhagwat (Section 1 Chapter 1 Verse 2) that only a *sant* who is bereft of resentment is worthy of the Bhagwat religion. Resentment is more subtle than all the other vices, and it is very difficult to eradicate [3].” [3]

- (3) Then, Brahmanand Swami asked, (3) “What is the means of eradicating resentment?” Shreejimaharaj replied, “Resentment disappears from anyone who follows the path of a *sant* and from someone who is a *sant*. However, someone who does not want to follow the path of a *sant* does not become free from resentment [4].” [4]

- (4) Again, Muktanand Swami asked, (4) “What causes resentment to arise?” Shreejimaharaj replied, “Firstly women, wealth and lavish food; these are the three reasons for resentment to occur. For a person who is not affected by these three, the cause of his resentment is pride. When I gave away these clothes to Bhatt, a resentful person would have resented even that. Such a resentful individual never thinks, ‘the person who brought the clothing and offered them to Maharaj is praiseworthy; Maharaj is also praiseworthy because He immediately gave them away to a Brahmin.’ Such thoughts never arise in the heart of a resentful person. If someone gives and another receives, a person with resentment needlessly fumes. Lust, anger, greed, pride, resentment or envy, never arise within My heart; not even slightly. Also, I have strong resentment for the five sensations – sound, touch, sight, taste and smell. Not even slight sentiments for any of them arise within Me [5]. [5]

“Whatever items I accept, such as food and clothing, from a disciple, I do so to acknowledge his devotion, but never for My own physical gratification. All My actions, such as eating, drinking, wearing and adorning, are for the benefit of My *sants* and disciples. If I ever feel that I accept such articles for Myself and not for My disciples, I immediately discard them. I even keep this body for the sake of the disciples; there is no other reason for Me to keep it. Having resided with Me for many years, disciples such as Mulji Brahmchari and Somla Khachar, know about My nature and understand that, ‘Maharaj has no affection for anything other than for His disciples; He remains unaffected (*nirlep*) like the sky.’ In this manner those who constantly reside close to Me know My nature. I have surrendered My body to the disciples of God who have surrendered to God with their minds, actions and words. Therefore, I

remain associated in every way to disciples of the Lord. Apart from disciples of God, even the prosperities of all the fourteen Loks are like a blade of dry grass to Me [6]. [6]

“A disciple of God who has an intense affection only for the Lord, never derives joy from the allure of the five sensations. He relies on whatever plain sensations become available for the sustenance of his body, but immediately becomes despondent by alluring sensations. Only such an individual may be regarded as a perfect disciple of God [7].” [7]

Kariyani Section, Vachanamrut 6 {102}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut, amongst which, the first is a merciful statement, in which Shreejimaraj has stated that He approached the disciple from Port Div to accept the adoration and became extremely pleased with that disciple [1]. In the second question, the Lord becomes pleased with anyone who offers devotion to Him, having become devoid of lust, anger, greed, deceit, pride, envy and resentment [2]. Resentment is the most subtle amongst all these vices, and it is difficult to eradicate [3]. In the third, Shreejimaraj has stated that resentment is eradicated from someone who follows the path of a *sant* [4]. In the fourth question, Shreejimaraj has stated that women, wealth, lavish food and pride are the four causes of resentment [5]. He keeps His physical body for the benefit of His disciples [6]. An individual who is despondent about the alluring sensations is His perfect disciple [7]. These are the seven topics.

Q1 In Q.1, it is said that the disciple from Port Div brought three articles - yellow clothing, a yellow umbrella and wooden sandals. Why did Shreejimaraj become so pleased by such a meagre offering?

Ans The name of that disciple was Prembai. She had spent all her wealth to have clothing and jewellery made for Shreejimaraj. A goldsmith of the Pariya caste came to know about this. He posed as Shreejimaraj and went to the lady's home one night and said, “I am Swaminarayan. Give me the clothing and jewellery that you have had made for Me so that I can wear them.” She gave him all the articles and went away. She only subsequently realised the truth, so she offered simpler articles to Shreejimaraj instead. Shreejimaraj became extremely pleased with her because she had spent all her money on the first set of articles. The clothes that He gave away to Dinanath Bhatt were those that another disciple had previously offered Him.

Q2 In Q.4 T.6, Shreejimaraj has said that He has surrendered His body for the sake of His disciples. What is meant by this surrendering that Shreejimaraj refers to?

Ans Shreejimaraj keeps a disciple who worships Him with his mind, actions and words within His *Murti*. In this manner, He has surrendered His body, i.e. His *Murti* to him.

Rahasyarth Pradeepika Tika 102

Kariyani Section, Vachanamrut 7

In Samvat 1877, Kartik Sud 1 (Tuesday 7 November 1820), during the night, a row of oil-lamps had been lit and placed in front of the north-facing room at the court of Vasta Khachar in the village of Kariyani. A stage had been built at the centre of the lamps. A dais had been placed on the stage, upon which Shreej Maharaj was presiding. He was dressed entirely in white garments. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Then, Kashidas from the village of Bochasan asked Shreej Maharaj a question. (1) “Oh Maharaj! Ascetics have adopted the path of renunciation, and have a constant inclination (*vrutti*) towards the *Murti* of God. However, *gruhashts* follow the path of worldly activities. They are therefore inflicted with numerous worldly anxieties. What kind of an understanding is required by a *gruhasht* so that his inclination may incessantly affix to the *Murti* of God?” Shreej Maharaj replied, “A *gruhasht* should understand, ‘I have had parents, wives and children among the 8.4 million species, just as I have in this birth. The mothers, sisters and daughters of my previous births are wandering anywhere. Just as I do not have any affection for them, I should not have affection for my current relatives.’ If he thinks in this manner, he severs all affection with others and directs it firmly towards God, and associates with a *sadhu*. Like ascetics, even a *gruhasht* disciple can maintain a constant inclination towards God [1].” [1]

- Having heard this from Shreej Maharaj, the *gruhashts* seated in the congregation, with joined hands, asked, (2) “Oh Maharaj! What is the fate of a *gruhashta* who cannot behave in that manner?” Shreej Maharaj replied, “I have spoken about someone who discards his passion for all objects other than God, and maintains a constant inclination towards God. Someone who is not so capable should remain within the bounds of the religious decree that is stipulated in the *Satsang*. He should rely on the strength of the *sant* and Nar-Narayan, whose patronage he has taken, by thinking, ‘God, who uplifts the downfallen, and purifies sinners, has been attained in a *sakshat* manner by me [2].” All the disciples became [2] extremely pleased to hear such words from Shreej Maharaj.

- (3) Then, Shreej Maharaj asked the *sants*, (3) “What causes asceticism (*vairagya*) to arise?” Everyone tried to answer the question according to their understanding, but Shreej Maharaj’s question remained unanswered. All the *munis* said, “Oh Maharaj! You answer that question.” Shreej Maharaj responded, “The cause of asceticism is the intense compulsion that arises when the words of the scriptures or *sants* are heard. The intensity of these compulsions should be so acute that they never subside. Such compulsion, is the reason for asceticism arising; nothing else causes asceticism to arise. Asceticism arises in anyone within whom such a compulsion exists, irrespective of whether the *tamas*, *rajas* or *sattva* attributes are prevalent in him. However, asceticism does not arise in someone without such a compulsion.

For someone within whom these compulsions arise and subside within a few days, the asceticism that results from such compulsion is very harmful to him. This is because when such compulsion arises, he leaves his home; and after becoming an ascetic, if his compulsion ceases, his house by then would have become derelict in his absence. His situation becomes like that of a laundryman's dog, which is not fed at home or the river bank. Similarly, he too loses out from both sides. In contrast, someone who is firm in his asceticism attains a great status (*param-pad*) [3].”

[3]

- Then, showing immense delight, Shreej Maharaj asked another question to the
- (4) *paramhansas*. (4) “What is absolute salvation (*aatyantik kalyan*)? What is experienced in all the activities of a person who has attained absolute salvation and has become accomplished?” All the *munis* answered the question according to their capacity, but no-one could satisfactorily answer Shreej Maharaj's question. With joined hands, all the *munis* said to Shreej Maharaj, “Oh Maharaj! You answer the question.” Shreej Maharaj continued, “During the devastation of the universes, the twenty-four elements, which are the progeny of Prakruti, are merged back into Prakruti. This Prakruti-Purush disappears into the lustre of Akshar-brahm. Only the *chid-ghan* lustre, which is the embodiment of truth, consciousness and bliss (*sat-chit-anand*), remains. The divine *Murti*, Lord Purushottam Vasudev, eternally presides within that lustre. Although He is a divine *Murti*, He Himself assumes the forms of incarnations such as Ram and Krishna for the salvation of souls. At these times, senseless and foolish souls in the world think that God has material attributes. However, no material attributes exist within God. He is, without doubt, eternally beyond such attributes (*gunatit*) and a divine *Murti*. This very same *sakar*, divine form of God is propounded by the Vedant scriptures as being beyond the attributes of Maya (*nirgun*), indivisible (*achhedy*), impenetrable (*abhedy*) and all-pervasive (*sarva-vyapak*). In order to dispel the sentiment that God possesses material attributes from the intellects of people, the Vedant scripture propounds God to be beyond the attributes of Maya. God always remains in the same form, at the time of creation, sustenance and devastation [of the universe]; He does not change like material objects. He eternally presides in a divine form. To have a firm conviction about the *pratyaksh* Purushottam in this manner is what is meant by absolute salvation [4].

[4]

“Someone who has such a conviction and has attained an accomplished state (*siddh-dasha*), acquires such a status that he can visualise the *sakshat Murti* of God that constantly presides in Akshardham, even after the devastation of the body, universe and Prakruti-Purush, in all the static and moveable objects wherever he looks. Other than that *Murti*, he cannot see anything else, not even an atom. That is the characteristic of someone who has attained an accomplished state [5].”

[5]

Kariyani Section, Vachanamrut 7 {103}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut. In the first, Shreejimaraj has said that if a *gruhashth* is not attached to his relatives, has a strong affection for Him and associates with *sants*, he is able to incessantly maintain his inclination towards God's *Murti* [1]. In the second question, weak disciples should rely on the strength of the *sakshat* Lord's patronage [2]. In the third, Shreejimaraj has stated that if an asceticism based on compulsion recedes, it causes much detriment. However, if that asceticism remains firm, one can attain the highest status [3]. In the fourth question, Shreejimaraj has stated that during the ultimate devastation, He presides in an eternally divine *murtiman* form amidst His *chid-ghan* lustre. He assumes the forms of the incarnations such as Ram and Krishna, for the salvation of souls. Fools regard these incarnations to have material attributes. When the Lord assumes a human form and appears in order to bestow absolute salvation, such fools even think that He possesses material attributes. However, the Lord is beyond such attributes (*gunatit*) and is a divine *Murti*. Having said this, Shreejimaraj then cited examples from the Vedant philosophy in which His own nature of being divine, beyond the attributes of Maya, and *sakar* are described, i.e. that He eternally exists in the same form, even during the time of creation, sustenance and devastation [of the universe]. In this manner, having a firm conviction in the *pratyaksh* Lord, i.e. attaining the status of *sakshatkar*, is referred to as absolute salvation [4]. Having attained such a conviction, one can visualise the Lord's *Murti* everywhere, in moveable and static objects; this is the characteristic of having attained an accomplished state [5]. These are the five topics.

Q1 In Q.4, it is said that Prakruti-Purush disappears into the lustre of Akshar-brahm. What is meant by this Akshar-brahm?

Ans Shreejimaraj's lustre, i.e. the *chid-ghan* lustre, is called Akshar-brahm in this context. In the lustre of Akshar-brahm, i.e. in its rays, reside the *murtiman* Akshar and Brahm categories in an unfaltering state. Having merged Prakruti within him, Purush also resides close to Vasudev-brahm. Just like the stars, Moon etc., live in the light of the Sun, but the entities sitting on the chariot of the Sun-deity cannot see them, the *Muktas* who live close to Shreejimaraj cannot be seen and only the lustre of Shreejimaraj and His *Murti* can be seen. Therefore, the *Muktas* have not been mentioned, and it is directly said that the Shreejimaraj's *chid-ghan* lustre and His divine *Murti* remain.

Q2 Here, in Q.4 of this Vachanamrut, and in K.1 Q.3, Shreejimaraj is described as being *gunatit*. In S.11 Q.2 T.3, in GMS.11 T.1 and in GLS.31, the lustrous form of Shreejimaraj, Akshardham, is called *gunatit*. What should be understood by this?

Ans The term *gunatit* is used in many contexts. God is called *gunatit*, Akshardham is called *gunatit* and Ishwar is also called *gunatit*. Whatever is beyond the three attributes [of Maya] may be called *gunatit*. Therefore, here, in this Vachanamrut and in K.1, Shreejimaraj is called *gunatit*. In the three places, S.11 Q.2 T.3, GMS.11 T.1 and GLS.31, Akshardham is called *gunatit*. In GFS.42 T.3, Shree Krishna and the *Gopis* have also been called *gunatit*. In GMS.43 Q.1, the

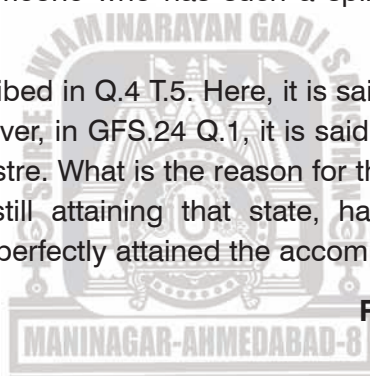
state of a disciple has been called *gunatit*. In V.1 Q.1, the *nirvikalp* trance (*samadhi*) is described as being *gunatit*. Therefore, wherever the word *gunatit* is used, it should not be misunderstood that only Akshardham is being referred to; whatever is beyond Maya is described as being *gunatit*. Therefore, the word *gunatit* is used wherever these are being described, and so, the term *gunatit* is an adjective.

Q3 The divine *Murti*, Shreejimaraj, eternally presides amongst His *chid-ghan* lustre. This very same divine *Murti* appears in a human form for the salvation of souls and He remains in the same form at all times. Having such a firm conviction about the *pratyaksh* Shreejimaraj is described as attaining *absolute salvation*. In S.11 Q.1, it is stated that absolute salvation is attained by accomplishing the five means, such as asceticism. What should be understood by this?

Ans Anyone who has attained the true knowledge about Shreejimaraj, as stated in this Vachanamrut, recognises and visualises Him as eternally *pratyaksh*, everywhere. Due to this, an appropriate decorum for Him is maintained. Everything other than Shreejimaraj, i.e. material sensations and prowess, all seem worthless to him. The virtues such as asceticism, naturally develop in such individuals. Someone who has such a spiritual knowledge, intrinsically has those virtues.

Q4 The accomplished state is described in Q.4 T.5. Here, it is said that someone with such a state constantly visualises God. However, in GFS.24 Q.1, it is said that he sometimes visualises the *Murti* and sometimes only the lustre. What is the reason for this?

Ans In GFS.24, someone who is still attaining that state, has been described; here in this Vachanamrut, someone who as perfectly attained the accomplished state is described.



Rahasyarth Pradeepika Tika 103

Kariyani Section, Vachanamrut 8

In Samvat 1877, Kartik Sud 4 (Friday 10 November 1820), Shreejimaraj was presiding on a dais placed in the vestibule of the north-facing room, at the court of Vasta Khachar in the village of Kariyani. He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Muktanand Swami asked a question. (1) “Oh Maharaj! In the Vedas, Shastras, Purans and Itihas (Mahabharat), the *sagun* form of God has been propounded. The *nirgun* form of God is also propounded. How should this God, Shree Purushottam, be understood in His *nirgun* form? And how should His *sagun* form be understood? What does a disciple of God gain by understanding His *nirgun* form? And what benefit is there in understanding His *sagun* form?” Shreejimaraj replied, “The *nirgun* form of God is much smaller than the smallest entities. This form is the Aatma of all the elements such as earth, and it is beyond them. This form is the Aatma of Pradhan-Purush, who is above the elements such as earth. This form is the Aatma of pure Purush and Prakruti, who are beyond this Pradhan-Purush. Beyond them exists Akshar; this [*nirgun*] form is also the Aatma of Akshar. All these form the body (*sharir*) of God. In the same way that the soul is small, pure and intensely lustrous, God is immensely smaller, incredibly purer, very much more unaffected (*nirlep*) and more intensely lustrous than all these other entities. Space pervades through the four elements such as earth, yet it is not attached to them. The strain resultant from the four elements does not affect space. Space pervades through them whilst remaining totally unaffected by them. In the same manner, Lord Purushottam pervades through all as their Aatma. He is still completely invariable to, and unattached by, any entity. He maintains His own nature. No-one has the ability to become equal to Him. In the same way that space pervades through the four elements and still, they are not able to be unaffected and unattached like space, Lord Purushottam is the Aatma of all, yet no-one up to Akshar is capable of becoming as powerful as Him. God’s natures of being immensely small, completely unaffected, incredibly pure, totally unattached, intensely lustrous, and entirely full of prowess, are all characteristics of the *nirgun* aspect of God’s *Murti* [1].

[1]

“If the Girnar Mountain is placed beside the Lokalok Mountains, the Girnar would seem very small. However, the Girnar has not actually become small. It just appears to be small in comparison to the immense magnitude of the Lokaloks. Similarly, in comparison to the greatness of Lord Purushottam, the infinitely many universes, each encompassing the eight veils (*asht-aavran*), seem incredibly small, like atoms. However, the universes have not actually become small; they just appear small in comparison to God’s greatness. The immense greatness that lies in God’s *Murti*, is His *sagun* nature [2].

[2]

“Someone may doubt, ‘if the *nirgun* form of God is smaller than the smallest entities, and His *sagun* form is greater than the greatest entities, what is the true form of God that assumes

both of these forms?’ The resolution of that doubt is that the human form that is initially visible is His true eternal form. To possess both *nirgun* and *sagun* aspects are some of His extraordinary prowess. It is like when Lord Shree Krishna set off in a chariot with Arjun to bring back the son of the Brahmin. They crossed the Lokalok Mountains and came across the darkness of Maya. With his Sudarshan-chakra, Shree Krishna cut this darkness and reached Brahm-jyoti, which is beyond Maya, i.e. where Bhuma-purush resides. They retrieved the Brahmin’s son from him [Bhuma-purush] and brought him back (Shreemad-Bhagwat Section 10 Part 2 Chapter 89 Verse 22 - 66). In this situation, both the chariot and the horses were material and had physical forms. However, through their association with Shree Krishna, they became immensely small and divine; and as a result of this, they reached God’s *nirgun* abode, Brahm-dham. The ability to transform physical objects into incredibly small ones is the *nirgun* nature of the *Murti* of Lord Shree Krishna. The very same Lord Shree Krishna showed the entire universe, each encompassing the eight veils, in his mouth to his



To test King Bali, Vamanji took away his sovereignty. He covered the fourteen Loks with his first two steps. For Vamanji to place his third step, King Bali offered his own body. Due to such profound devotion, God still remains standing eternally at King Bali’s door

mother, Yashoda (Shreemad-Bhagwat Section 10 Part 1 Chapter 8 Verse 32 - 39). He also showed the form of the entire universe within his own *Murti* to Arjun (Bhagwad-Gita Chapter 11 Verse 5 - 40). Except for Arjun, everyone else saw the *Murti* of God that was three-and-a-half arms tall. When God assumed the form of the incarnation Vaman, he first appeared as a dwarf. He made Bali donate three steps of land to him. He then expanded his form to such an extent that one of his steps was seven Patals long. The entire sky was covered by his body. He raised his second step so high that he crossed the seven Swargs and pierced the external layer of the universe. King Bali was able to see such a huge form of the Lord (Shreemad-Bhagwat Section 8 Chapter 20 Verse 17 - 34), but other than him, everyone else saw the dwarf form which the Lord had assumed. In this way, the unimaginably vast form of God is the *sagun* aspect of God's *Murti*. This is like the sky which is cloudless in the winter and summer times. When the monsoons arrive, it is filled with countless clusters of clouds. At particular times, the sky becomes filled with clouds and later they all disperse. Similarly, by His own will, God exhibits His prowess, i.e. His *nirgun* and *sagun* aspects, from Himself and merges them back into Himself. Such a God seems to be like a human, but no-one is able to comprehend His true glory [3].

[3]

"Time (*kaal*), deeds (*karma*) and Maya are unable to bind a disciple who understands the *nirgun* and *sagun* natures of the Lord's *Murti* in this manner [4].

[4]

"Such a disciple experiences wonderment within his *antah-karans* throughout the entire day and night [5]."

[5]

Kariyani Section, Vachanamrut 8 {104}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut, in which Shreej Maharaj has stated that His lustre pervades throughout all the categories such as Akshar. It is the Aatma of them all, and it is completely distinct from them. This all-pervading lustre is *nirgun*, i.e. small [1]. This very same lustre exists externally and sustains all the categories such as Akshar; it is *sagun*, i.e. completely endless [2]. Both of these aspects constitute His extraordinary prowess [3]. Time, deeds and Maya are unable to bind a disciple who understands the *nirgun* aspect of God in this manner [4]. A disciple who understands His *sagun* nature in this manner experiences wonderment throughout the day and night [5]. These are the five topics.

Q1 Muktanand Swami asked a question about the *sagun* and *nirgun* aspects of God as narrated in the *paroksh* scriptures. However, Shreej Maharaj spoke about His own aspects. What is the reason for this?

Ans The question that Muktanand Swami actually asked was, 'the *sagun* and *nirgun* aspects of the *paroksh* God are narrated in the *paroksh* scriptures, but what are the *sagun* and *nirgun* natures

of Lord Purushottam, i.e. You?’ In His reply Shreejimaraj described His *sagun* and *nirgun* forms; the *sagun* and *nirgun* forms of His lustrous Akshardham are the Aatma and support of Mul-akshar. This is the manner in which He had answered the question. Similarly, the *sagun* and *nirgun* forms of Mul-akshar’s Brahm-jyoti are the Aatma and support of Vasudev-brahm. The *sagun* and *nirgun* forms of Vasudev-brahm’s Brahm-jyoti are the Aatma and support of Mul-purush. And the *sagun* and *nirgun* forms of the Brahm-jyoti of Mul-purush are the Aatma and support of all in the Jeev category, i.e. up to Pradhan-Purush.

Q2 In T.1, space, which is borne from the *tamas* attribute, is described as being invariable (*nirvikar*). In GFS.46, space is described as being variable (*vikarvan*). How should this be understood?

Ans Here, in this Vachanamrut, it is said that it is unaffected (*nirlep*) by the four elements such as earth; it has not been described as unaffected by anything beyond these. In GFS.46, space is said to be ‘affected’ with respect to the Lord’s own lustrous *Chidakash*.

Q3 In T.3, the *sagun* and *nirgun* aspects are described as the prowess of His own *Murti*. However, in the Rahasyarth, you describe them as the prowess of Shreejimaraj’s lustre, i.e. Akshardham. Just as you have said here, GMS.42 T.1 also describes the *sagun* and *nirgun* natures of Akshardham. What should be understood from this?

Ans In GMS.42 T.1, the *sagun* and *nirgun* forms are said to be the two differences within the Lord’s lustre, i.e. Akshardham. In this Vachanamrut too, the *sagun* and *nirgun* natures are said to be the two differences in His lustre, i.e. Akshardham. In the example [in this Vachanamrut], it is said that the clouds emerge and disappear in the sky. His lustre is likened to the sky, and the prowess, i.e. His *sagun* and *nirgun* aspects are analogous to the clouds. Therefore, the *sagun* and *nirgun* differences are of His lustre. However, in this Vachanamrut, the equivalence between Himself and His lustre is stated. It is therefore inferred that the prowess emerges from His *Murti*. Thus, confusion arises, but it is the prowess of the *Murti*’s lustre that is actually being referred to. This is stated in GFS.9 T.2, where it is stated that He forcedly shows the prowess of His abode to those who feel perfectly accomplished by the *darshan* of the human *Murti* of Shreejimaraj. Therefore, the prowess relates to Shreejimaraj’s lustre, i.e. His abode. The connotation of this Vachanamrut, GMS.42 and GFS.64 are the same.

Q4 Here, in this Vachanamrut, the place where Bhuma-purush resides is called Brahm-jyoti. However, in GFS.7 T.1, Brahm-jyoti is said to be beyond Mul-akshar. How should this be understood?

Ans The cause of all, the one who is superior to all and the entity who is beyond all, is Shreejimaraj, who is Par-brahm. In GFS.7 T.1 and GLS.36, His lustre is called Brahm-jyoti. Pradhan-Purush, i.e. Bhuma-purush, is the Brahm that is controlled by Maya, and he resides in the Avyakrut abode. His lustre is called Brahm-jyoti here. This is clarified in the Rahasyarth of GFS.66 Q&A.3.

Rahasyarth Pradeepika Tika 104

Kariyani Section, Vachanamrut 9

In Samvat 1877, Kartik Sud 5 (Saturday 11 November 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the vestibule of the north-facing room at the court of Vasta Khachar in the village of Kariyani. He was dressed entirely in white garments. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj asked Nityanand Swami and Brahmanand Swami a question. (1) “Consider someone who has a malicious grudge that is so intense, it does not diminish from whoever it is held against; he remains obstinate, just like a bull. Can such a person be called a *sadhu* or not?” Both replied, “Such a person cannot be called a *sadhu* [1].” [1]
- (2) Then, Muktanand Swami asked, (2) “Oh Maharaj! If a disciple of God feels resentment for another disciple in his heart, and due to this, he bears a grudge towards him; how can that resentment be eradicated?” Shreejimaraj replied, “If devotion towards God exists within someone’s heart and he understands the glory of God, he never demerits a disciple of God. He never gets into the predicament of begrudging him. Uddhavji understood the glory of God. He therefore asked for a boon, ‘may I become one of the creeper plants, grass blades, or flowers in Vrindavan who touch the dust from the feet of the *gopis*.’ (Shreemad-Bhagwat Section 10 Part 1 Chapter 47 Verse 56 - 58). Lord Shree Krishna has considered the trees, birds and deer in Vrindavan very much more fortunate than Baldevji [elder brother of Lord Shree Krishna] (Shreemad-Bhagwat Section 10 Part 1 Chapter 15 Verse 5 - 8). Brahma also asked Lord Shree Krishna for a boon, ‘Oh Lord! In this life or in another life as an animal or bird, allow me the fortune of being your servant and serving your lotus feet.’ (Shreemad-Bhagwat Section 10 Part 1 Chapter 14 Verse 30). If a person understands the greatness of God’s disciples in this way, he never develops animosity towards a disciple. Even if a minor flaw exists within a disciple of his cherished deity, i.e. the *pratyaksh* Shree Swaminarayan, it is never perceived by someone who understands the glory of God. Someone who understands God’s glory considers even the animals, birds, trees and plants that come in contact with God to be equivalent to deities. What question is there about whether he considers people who have devotion towards God, observe the *vartmans* and chant and reminisce about the Lord’s name, to be equivalent to deities and never demerits them? Someone who understands the glory of God, can never develop enmity towards a disciple of God. Someone who does not understand this greatness does develop such enmity towards a disciple. If a person does not understand the greatness of God and His disciples, if he is a disciple (*satsangi*), he should only be regarded as an incomplete disciple. Therefore, someone who understands the greatness of God and His disciples never develops enmity within his heart towards a disciple of God. That is the answer to the question [2].” [2]

Kariyani Section, Vachanamrut 9 {105}



Shreeji Maharaj shows compassion for all creatures, and due to Shreeji Maharaj's unsurpassed glory, even the animals, birds, trees and plants that come into contact with Him become equivalent to deities

Rahasyarth Pradeepika Tika

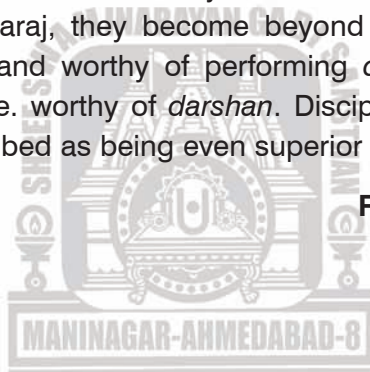
There are two questions in this Vachanamrut. In the first, Shreejimaraj has stated that someone who does not eliminate the predicament of holding a grudge cannot be called a *sadhu* [1]. In the second question, if a person understands the glory of the *pratyaksh* God and His disciples, he never develops enmity towards His disciples [2]. These are the two topics.

Q1 In Q.2, it is said that the minor flaws of a disciple of the *pratyaksh* Shreejimaraj are not perceived by someone who has understood the glory. What is meant by the glory? What are the minor flaws?

Ans The characteristics of glory are described in the Rahasyarth of GFS.15 Q&A.1. The minor flaws refer to those other than violations of the five *vartmans*, such as bodily behaviours, or temperaments associated with actions, words or the will to do whatever one pleases.

Q2 It is said that one should recognise the animals, birds, trees and plants that have contact with God to be equivalent to deities. What is meant by this?

Ans By associating with Shreejimaraj, they become beyond the attributes of Maya (*nirgun*), equivalent to pilgrimage sites, and worthy of performing *darshan* to. In this manner, they become equivalent to deities, i.e. worthy of *darshan*. Disciples who obey the commands of Shreejimaraj have been described as being even superior to these.



Rahasyarth Pradeepika Tika 105

Kariyani Section, Vachanamrut 10

In Samvat 1877, Kartik Sud 10 (Wednesday 15th November 1820), during the night, Swami Shree Sahajanandji Maharaj was presiding in the east-facing room, at the court of Vasta Khachar in the village of Kariyani. Ten to twelve senior *sadhus* and five or six disciples were seated before His lotus face. Shreeji seemed to have a fever and was warming Himself with a stove that had been placed before Him.

- (1) Then, Shreejimaraj said to Muktanand Swami, (1) “Check My pulse. Am I ill?” Muktanand Swami checked His pulse and said, “Oh Maharaj! You are extremely ill.” Muktanand Swami continued, “Oh Maharaj! This is a bad period for the *Satsang*. This is because, since You are the life and soul (Jeevanpran) of all disciples, if there is an illness in Maharaj’s body, this itself constitutes a bad period for disciples.” Shreejimaraj said, “In order to please God, Naradji endured cold, heat, hunger and thirst, and practised severe austerities for many ages; he pleased God in this way (Mahabharat Shanti-parva Moksh-dharma Anushashan-parva Chapter 334 - 339). Someone who is prudent constrains his body and *indriyas* by performing austerities in this manner. Whatever pleasures and pains are experienced in our bodies, occur through the will of Shree Nar-Narayan. Therefore, a prudent *sadhu* should deliberately behave in a manner that aggrieves the body and *indriyas*. So, why should one wish to avoid the suffering that occurs as a result of God’s will? Furthermore, an ascetic *sadhu* must firmly establish within his mind, ‘I do not want to experience the five sensations that are associated with abodes such as an abode of a deity, Brahm-lok, or Vaikunth. In this body, or after I relinquish it and go to Badrik-ashram or Shwet-dweep, by performing austerities, I want to please God. In this manner, whether it takes one birth, two births or a hundred births, I want to please God only by performing austerities [1].”

[1]

“The salvation of a soul results from only understanding this: everything occurs by the will of the *pragat* Lord Swaminarayan. Nothing occurs due to the will of entities such as Kaal, deeds (*karma*) and Maya. To understand that God is indeed the doer of everything is the only principle cause of salvation [2].”

[2]

“Performing austerities is a way to please God. However, such austerities should be performed by keeping the same sentiments towards God as kept by Radhikaji and Laxmiji, i.e. with loving devotion (*prem-lakshana-bhakti*). If austerities are not practised but God is understood to be the doer of everything, a soul is still redeemed from the pains of the cycle of life and death, but God does not become pleased with him, because he has not performed austerities. Narad performed austerities, as a result of which, Shree Nar-Narayan became pleased with him. When Narad performed extreme austerities, God willed, ‘Naradji, come to me from wherever you are.’ Narad was on Mount Meru, at the time. From there, he flew to the Gandhamadan Mountain. From Gandhamadan, he flew to Badrik-ashram where he approached Shree Nar-Narayan and performed *darshan*. God became extremely pleased

with Naradji and showered immense bliss on him. There is no greater sinner than someone who does not recognise God as the doer and destroyer of everything. Such an individual should be regarded as being more sinful than someone who has killed a cow or *Brahmin*, or someone who has had illicit associations with the wife of his guru, or someone who has betrayed a *Sadguru* who recognises God (*brahm-vetta*). This is because such a person believes others, such as Kaal and deeds, to be the doer, but not God. Therefore, one should not even stand in the shadow of such a despicable (*chandal*) and atheistic (*nastik*) person, nor inadvertently even listen to his words [3].

[3]

“Disciples of God may, by His efficacy, become similar to Brahma, Shiv, Shukji, and Narad. They may become similar to Prakruti-Purush; and they can even become similar to [Vasudev] Brahm and Akshar. However, no-one has the ability to become like Shree Purushottam Narayan [4].

[4]

“If an association with someone, or listening to a particular scripture, is causing one’s *upasana* to degrade, whereby the servant-master relationship diminishes, one must immediately discard that association or scripture as if it were a vile person [5].”

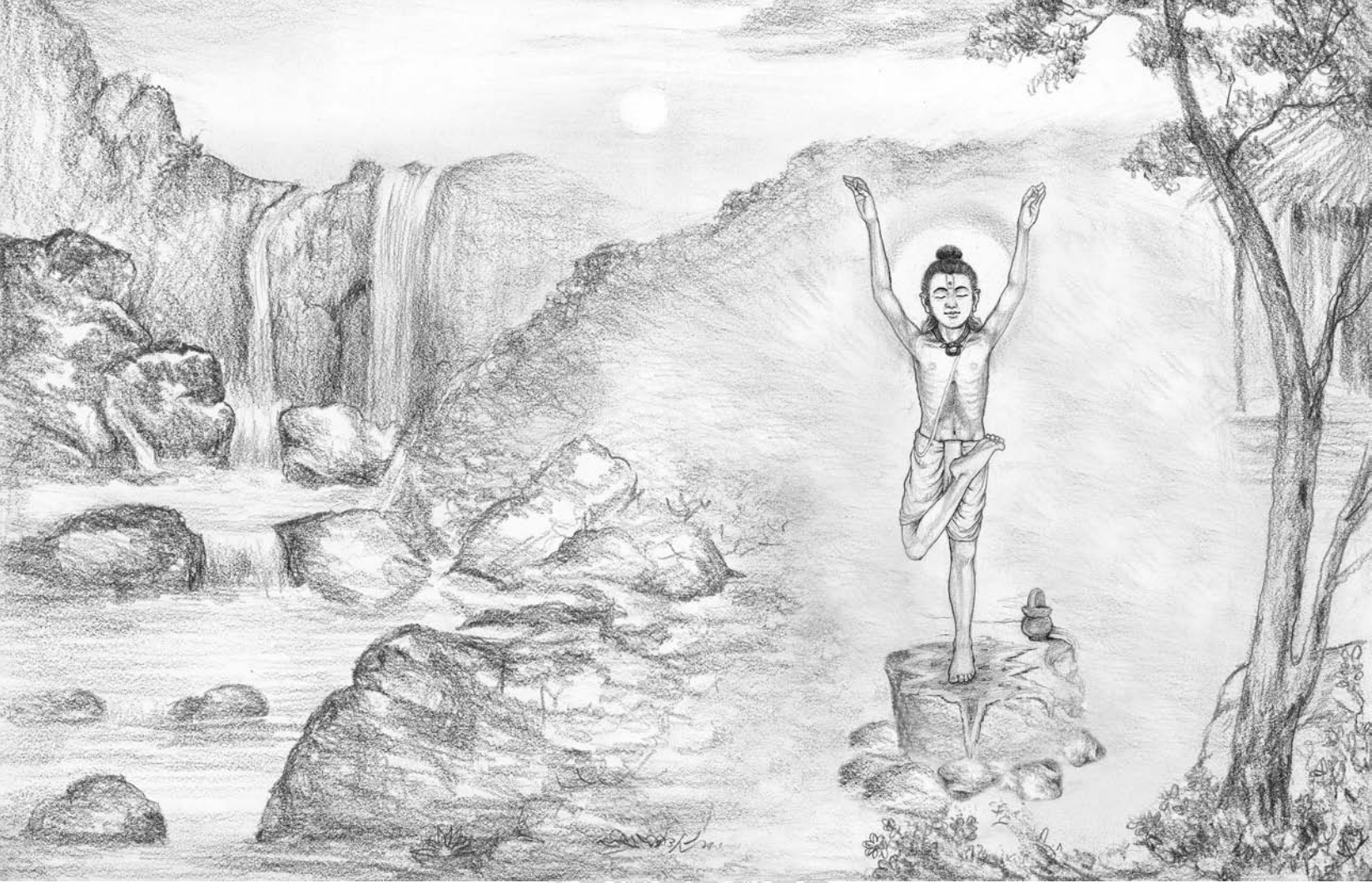
[5]

- (2) Muktanand Swami then asked, (2) “Oh Maharaj! A disciple serves God by offering items such as beautiful garments, jewellery and various types of lavish foods, with the desire to please Him. However, You are saying that God only becomes pleased by practicing austerities. What fault is there in someone who pleases God by making such offerings, without performing austerities?” Shreejimaraj replied, “If someone performs devotion to God by offering Him expensive articles completely selflessly, only to please Him, it is fine. However, if he becomes greedy for the articles having regarded them to be consecrated by God; and disregards God having developed affection for those objects, then, by indulging in these objects, he becomes so besotted that he ultimately becomes corrupted. This is the fault. Therefore, an ascetic disciple should have an understanding that God is the doer of everything, and please God by practicing austerities. Like Radhikaji and Laxmiji, he should worship Him with loving devotion. That is My principle [6].”

[6]

- (3) Then, Brahmanand Swami asked, (3) “Oh Maharaj! Tell us the means by which we can benefit in this world [present life] as well as after death.” Shreejimaraj replied, “This principle of Mine is the means through which immense bliss is attained in this world and after death [7].”
- (4) Then, Gopalanand Swami asked, (4) “Oh Maharaj! There may be an aspiration in the mind to renounce and perform austerities, but what should one do if an obstacle is encountered whilst renouncing, or practising austerities?” Shreejimaraj replied, “Whatever aspiration a person may have, even if thousands of obstacles try to deter him, he is not deterred. This should be known as a true aspiration. For example, it has been twenty-one years since I came to Ramanand Swami. During this time, I have met countless disciples who have offered endless varieties of clothes, jewellery, food, drink, etc., to Me. Still, My mind has never been

[7]



Shreejimaraj, in the guise of Shree Nilkanth-varni, performs austerities in the Himalayas during His forest expedition

greedy for any articles. This is because I only have an aspiration for asceticism. There are many widows in this world who continue to beat their chests and cry intensely after the death of their husbands. There are also many women who have left their husbands in order to worship God. There are many foolish men who constantly weep after the death of their wives and then continue to hanker after other women. There are also some abstemious men who renounce their wife to worship God. In this manner, people have different aspirations. My only aspiration, and My only principle, is to please Shree Nar-Narayan by practising austerities [8].

[8]

“Having recognised God to be the doer and destroyer of everything, one should have devotion, with the sentiments of a master-servant relationship, towards Him. One should never allow detriment to occur in one’s *upasana* about God. You all should regard these words as a supreme principle. Our master, Shree Nar-Narayan Dev performs austerities in Badrik-ashram (Shreemad-Bhagwat Section 11 Chapter 4 Verse 6). He tolerates the cold of winter, the heat of summer and the rain of the monsoon on His body. Therefore, a disciple of this Shree Nar-Narayan, should observe more than his master; that is the duty of a servant [9].”

[9]

Kariyani Section, Vachanamrut 10 {106}

Rahasyarth Pradeepika Tika

There are four questions in this Vachanamrut of which, the first is a merciful statement. In this, Shreej Maharaj has stated that He becomes pleased by austerities, and one should not wish to avoid the suffering that occurs as a result of His will [1]. Merely understanding the Lord as the doer of everything is the principle cause of salvation [2]. Someone who does not understand Him to be the doer and destroyer of everything and instead believes that Kaal, deeds, etc., are the doers is a greater sinner than a person who has committed the five grave sins. He is an atheist and despicable. One should not even stand beside such a person, nor should his words be listened to [3]. By the Lord's efficacy, His disciples become like Brahma, Shiv, Shukji and Narad. They can even become like Prakruti-Purush, [Vasudev] Brahm and Mul-akshar. However, no-one is able to become like God [4]. They are all His servants and He is their master. One should immediately discard any association or scripture that causes such sentiments to recede, or those that equate other incarnations, such as Mul-akshar, with Shreej Maharaj, as if they were vile [5]. In the second question, Shreej Maharaj has stated that one should understand Him as the doer and destroyer of all; practise austerities; and worship Him with loving devotion. This is His principle [6]. In the third, that principle is the means by which immense bliss is attained in this world and after death [7]. In the fourth question, no matter what obstacles try to hinder someone who truly aspires for austerities and asceticism, he cannot be hindered [8]. Shreej Maharaj's disciples should observe a greater degree of asceticism than Him [9]. These are the nine topics.

Q1 In Q.1, it is stated that a person can go to Badarik-ashram or Shwet-dweep, either in his present life or after relinquishing his body. It is possible to go there after death, but how can one go there whilst still in the body?

Ans If someone is residing with a *sant* who is infatuated with food and drink, and he then renounces his company to live with another *sant* who has a tendency for practising austerities, that person is said have gone to Badrik-ashram whilst still in his body. Remaining associated with a *sant* who tends to practise austerities and meditation, and aspiring to develop tendencies for austerities and meditation like that *sant*, is referred to as having gone to Shwet-dweep whilst still in this body.

Q2 Here, in this Vachanamrut, in Q.1 T.4, Shreej Maharaj has stated that by His efficacy, His disciples become like Prakruti-Purush, [Vasudev] Brahm and Akshar. Who does each of these refer to?

Ans Mul-maya and Mul-purush are referred to as Prakruti-Purush. Their superior is Vasudev-brahm, the Lord of Shwet-dweep, who is called Brahm here. Above him is the *murtiman* Mul-akshar, who has been called Akshar. Infinitely many souls can attain these statuses by worshipping Shreej Maharaj.

Q3 Brahm has been said to be superior to Prakruti-Purush. Has this Brahm been described as being higher than Purush in any Vachanamrut other than here?

Ans In L.12 Q.1, a person who has *upasana* towards Shree Krishna is described as having the lowest category of *nirvikalp* determination. Someone who has *upasana* towards Vasudev is described as having the medium category of *nirvikalp* determination. In P.6 T.1, Vasudev is described as the incarnator of Shree Krishna and in GMS.31 Q.1, Mul-purush is described as being blissful as a result of Brahm's bliss. This Brahm is Vasudev. In all these four references, Vasudev is said to be superior to Mul-purush.

Q4 It is said that by worshiping Shreejimaraj, one becomes Purush, Brahm and Akshar. What is the reason for these lower or superior categories?

Ans By worshipping Shreejimaraj believing Him to be like Vairaj-purush and having desires for prowess, one becomes Brahma. Someone who worships the Lord believing Him to be like Aniruddh, etc., becomes Vairaj. A person who worships Him believing Him to be like Mahat-tattva, becomes Aniruddh, etc. If one believes Him to be like Pradhan-Purush and worships Him in this manner, he becomes Mahat-tattva. A person who worships Him believing Him to be like Mul-purush, becomes Pradhan-Purush. Someone who believes Him to be like Vasudev-brahm and worships Him in this manner, becomes Mul-purush. Someone who believes Him to be like Mul-akshar and worships Him in this manner, becomes Vasudev-brahm. If one worships Shreejimaraj understanding Him to be supreme, but has desires for prowess, he becomes Mul-akshar. Therefore, the differences in ability depend on the differences in the glory of Shreejimaraj that has been understood. A person becomes the personal attendant of whoever he selflessly worships.

Q5 Here, in this Vachanamrut it is said that a disciple eventually becomes like Akshar. However, in GFS.51, GFS.63 Q.3, K.1 Q.5, GMS.66 Q.7 and GMS.67, Shreejimaraj has stated that His disciple becomes like Him. How should this be understood?

Ans The disciple stated in this Vachanamrut refer to someone who is desirous of prowess. It is stated that someone who yearns for such prowess, ultimately becomes Mul-akshar. In GFS.51, GFS.63, K.1, GMS.66 and GMS.67, the disciple referred to someone who selflessly yearns only for salvation. Such a selfless disciple attains the same form as Shreejimaraj, and eternally remains in His personal service.

Q6 A disciple of Shreejimaraj wishes only to remain in the service of Shreejimaraj. However, he does not understand that he exists in the same form as Shreejimaraj's lustre. Instead, he believes himself to exist in the form of the *sakar* Mul-akshar and worships Shreejimaraj accordingly. What status does he attain?

Ans That disciple is selfless, so Shreejimaraj grants him an association with His *Muktas*. If there is no such association with His *Muktas*, Shreejimaraj grants him intellectual enlightenment. Through this intellect, he comes to know the glory of Shreejimaraj from this scripture; he believes himself to be like the lustre of Shreejimaraj and worships Him accordingly. Shreejimaraj thus leads him to fulfilment. If a person is selfless, but cannot abandon his belief

that he exists in the form of Mul-akshar, Shreejimaraj causes him to be reborn and ensures that he associates with eminent *Muktas*, and fulfils him in this manner.

Q7 What are the abodes of the Prakruti-Purushs, Brahms and Mul-akshars?

Ans In A.7 T.1, the abodes called Golok are said to be those of the Prakruti-Purushs; those called Brahm-pur are the abodes of the Vasudev-brahms, and the innumerable Bhumikas mentioned are the abodes of the Mul-akshars.

Q8 Here, in this Vachanamrut, in Q.2 T.6, Shreejimaraj has said that by disregarding Him having developed affection for objects, one may become besotted, by which he ultimately becomes corrupt whilst indulging in those objects. In what way is indulging in the objects considered to be disregarding Shreejimaraj?

Ans Developing a taste of items that have been offered to Shreejimaraj, becoming infatuated with them and then consuming them in an infatuated manner whilst forgetting the recollection of God, is defined as disregarding Shreejimaraj and indulging in the objects. To contemplate on Shreejimaraj's *Murti* whilst believing, 'I am feeding the *Murti*'; by maintaining such a remembrance without having any infatuation whilst eating; and not forgetting Shreejimaraj, is said to constitute not disregarding Him. Someone who does not dine in this manner and eats the food having forgotten Shreejimaraj, becomes besotted and corrupted.

Q9 In Q.2 T.9, Shreejimaraj has stated that Lord Nar-Narayan performs austerities in Badrik-ashram and is enduring the cold of winter, the heat of the summer and the showers of the monsoons, on his body, and that his disciple should practise more austerities than him. Who is this Nar-Narayan and how can one practise more than him?

Ans Shreejimaraj has referred to Himself as Nar-Narayan here. He performed an expedition through the forests and performed austerities beneath trees; these should be understood to be Badrik-ashram. Ascetics and *gruhasths* should always have a liking for performing austerities in this manner, and continue to practise austerities. In the manner that Maharaj presided as the sovereign Lord and accepted gifts and other articles, ascetics and *gruhasths* should not wish to be worshipped in this same way. When the Lord gives *darshan* in the form of an idol (*pratima*), ascetics should offer food to Him, mix this consecrated food with water and then eat it. *Gruhasths* should also offer the food to God and eat the sanctified food whilst maintaining a remembrance of Maharaj.

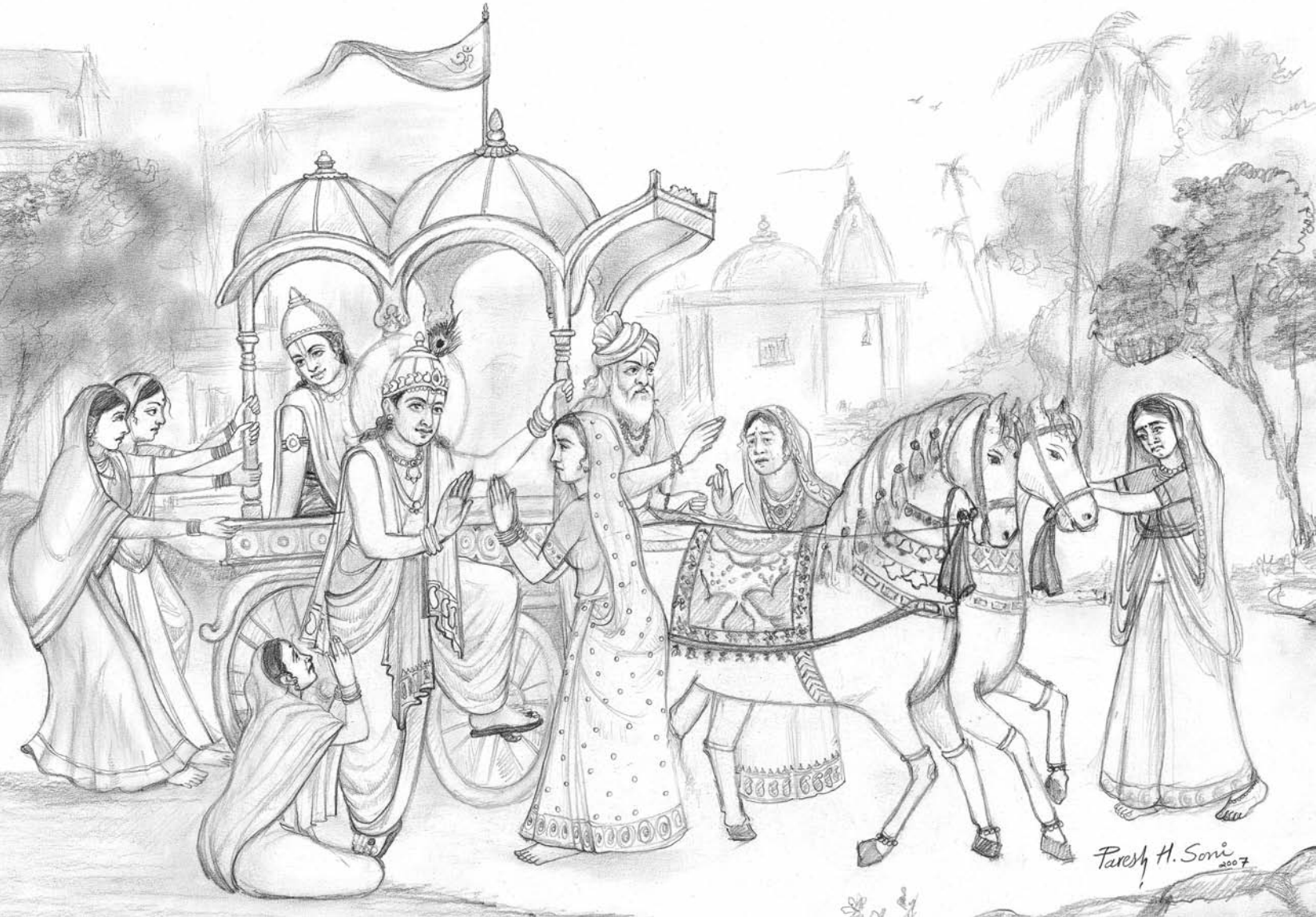
Rahasyarth Pradeepika Tika 106

Kariyani Section, Vachanamrut 11

In Samvat 1877, Kartik Sud 11 (Thursday 16 November 1820), during the night, Shreej Maharaj was presiding in the vestibule of the east-facing room, at the court of Vasta Khachar in the village of Kariyani. He was wearing a white scarf (*khes*) and a coat (*dagli*) made of white *chhint*. A white turban (*pagh*) was adorned on His head and He was wearing garlands of yellow and red *guldavadi* flowers. Tassels of yellow flowers were draped from His turban. Two barbers were standing on either side of the Lord carrying lighted torches. An assembly of *munis* and disciples from various regions had assembled before His lotus face.

- (1) Then, Sachidanand Swami asked Shreej Maharaj a question. (1) “What are the characteristics of someone who has affection for God?” Shreej Maharaj replied, “Whoever has affection for his beloved, i.e. God, never disobeys the will of his beloved.

Shree Krishna prepares to leave and go to Mathura. Even though the Gopis had an intense desire to forcibly keep him there, when they saw in Shree Krishna's eyes that it is not his wish, they allow him to leave. This is because they have profound affection for Shree Krishna and are vigilant about never disobeying his wish

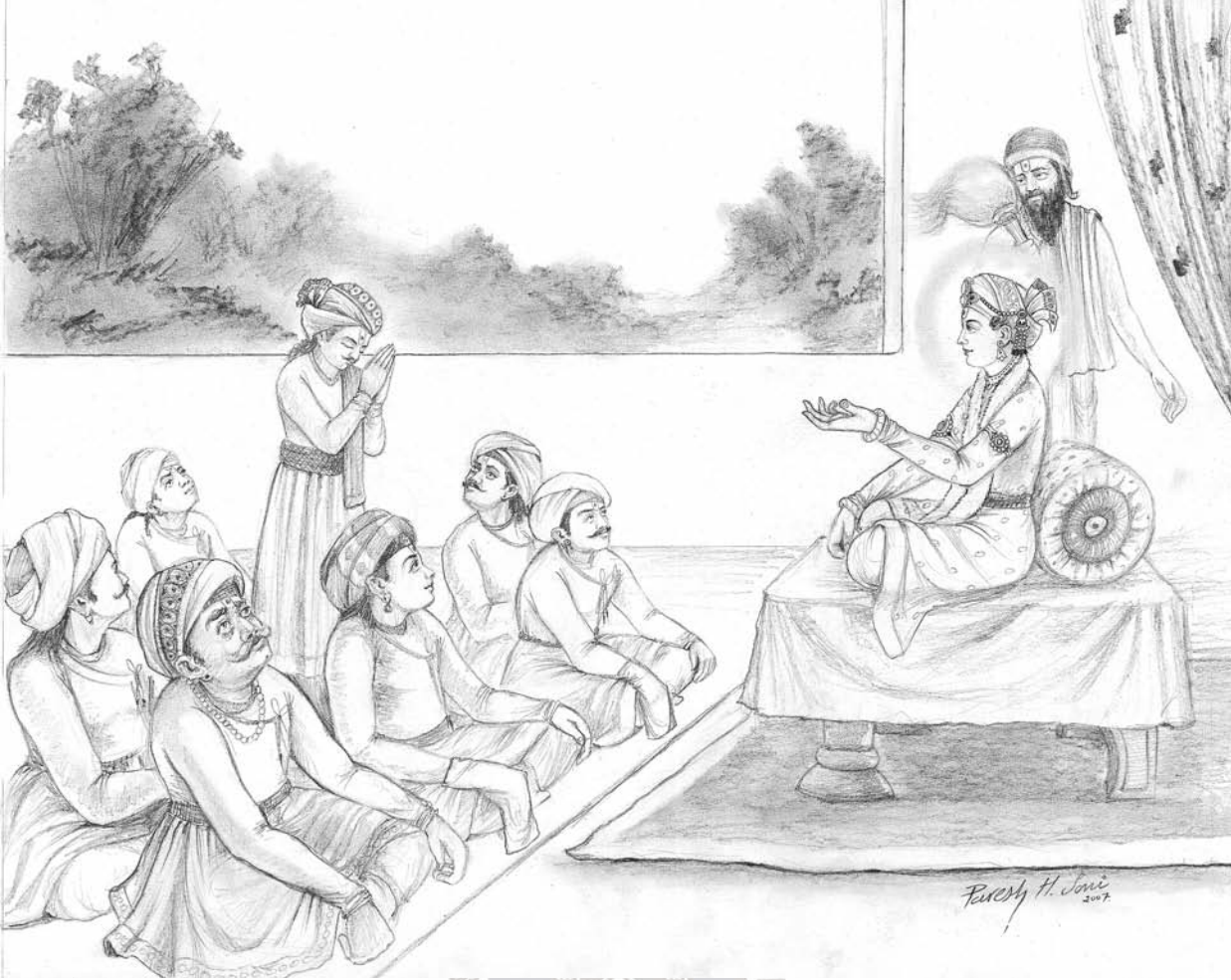


That is the characteristic of affection. The Gopis had affection for Lord Shree Krishna. When Lord Shree Krishna prepared to go to Mathura, all the Gopis collectively decided, 'we will disregard our families and society, and forcedly keep God here.' However, at the moment of leaving, they looked at Shree Krishna's eyes and saw that it was not his wish to stay, so they timidly stayed away from him. There was a fear in their hearts, 'if we do not abide by God's will, his affection for us will diminish.' Due to these thoughts, they remained silent (Shreemad-Bhagwat Section 10 Part 1 Chapter 39 Verse 10 - 35). When God had reached Mathura, even though it was only six miles away, they never disobeyed his will by going for his *darshan*. The Gopis thought, 'if we go to Mathura against God's will, the love that God had for us will recede.' (Shreemad-Bhagwat Section 10 Part 2 Chapter 82). Therefore, this is the characteristic of affection; to abide by the will of the person that one has affection for. If it is understood that one's beloved is pleased by remaining close, he remains close. If it is understood that by staying distant, one's beloved is pleased, he remains distant. However, in no manner will that person disobey the commands of his beloved. This is the characteristic of love. Since the Gopis had genuine love for God, they did not disobey him and go for his *darshan*. When the Lord later called them to Kuru-kshetra, they went there for his *darshan*, but they did not disobey God's command in any manner. Therefore, someone who has affection for God never violates His command and always behaves in a manner that pleases Him. That is the characteristic of affection [1]."

[1]

- (2) Then Shreejimaraj said, "Now I shall ask a question." All the *munis* said, "Oh Maharaj! Do ask." Shreejimaraj continued, (2) "A disciple of God detests the five sensations that are not related to the *Murti* of God. In all the five ways [through the five senses], he remains associated only to God. God may command such a disciple, 'keep away from Me.' If he still craves for the *darshan* of God, he has disobeyed God's command. As he has not obeyed God's command, the love that God had for him does not remain. Should that disciple, give up the five sensations, i.e. sound, touch, sight, taste and smell, which are related to God in the same manner that he has renounced the five worldly sensations, or should he not? That is the question." All the *munis* discussed this and tried to answer according to their intellect but the question remained unanswered. So they said to Shreejimaraj, "Oh Maharaj! You answer that question." Shreejimaraj said, "For someone who has a strong affection for God; and detests the five worldly sensations that are totally unrelated to God, and has become deeply enjoined with God through his five senses such as sound, wherever he goes by the command of God, he is accompanied by the *Murti* of God. Just as he is unable to live without God, God is also unable to live without that disciple. God does not reside far from his heart even for the duration of a blink of the eye. Therefore, that disciple perpetually relates to God in all of the five ways. This is because that disciple has developed detest for the five sensations that the soul can not live without, and has instead, united with the Lord in these five ways. Therefore, such a disciple has a perpetual relationship with God [2]."

[2]



Shreej Maharaj commands a disciple to go to a far away place in order to perform a particular task. As he has genuine love for God, the disciple does not disobey God and remains pleased about abiding by God's wishes

Rahasyarth Pradeepka Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that not disobeying His will, i.e. His commands, is the characteristic of affection [1]. In the second question, God eternally resides in a *murtiman* form in the heart of a disciple who detests the five sensations that are related to the world, and who instead associates with Him in these five ways [2]. These are the two topics.

(This narrative was given to relieve the pain of Sachidanand Swami. Whenever he had to separate from Shreej Maharaj, he experienced so much physical anguish that blood seeped out from every pore of his body and he lost consciousness. Through this discourse, Shreej Maharaj assured him that wherever He sends a loving disciple like him, He always remains with him, but never remains distant from him for even a fraction of a second.)

Rahasyarth Pradeepika Tika 107

Kariyani Section, Vachanamrut 12

In Samvat 1877, Kartik Sud 15 (Monday 20 November 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the vestibule of the east-facing room at the court of Vasta Khachar in the village of Kariyani. He was adorned with a white scarf (*khes*) and a coat (*dagli*) made of white *chhint*. A white turban (*feto*) with a chinstrap (*bokani*) was tied around His head. A congregation of *paramhansas* and disciples from different regions has assembled before His lotus face.

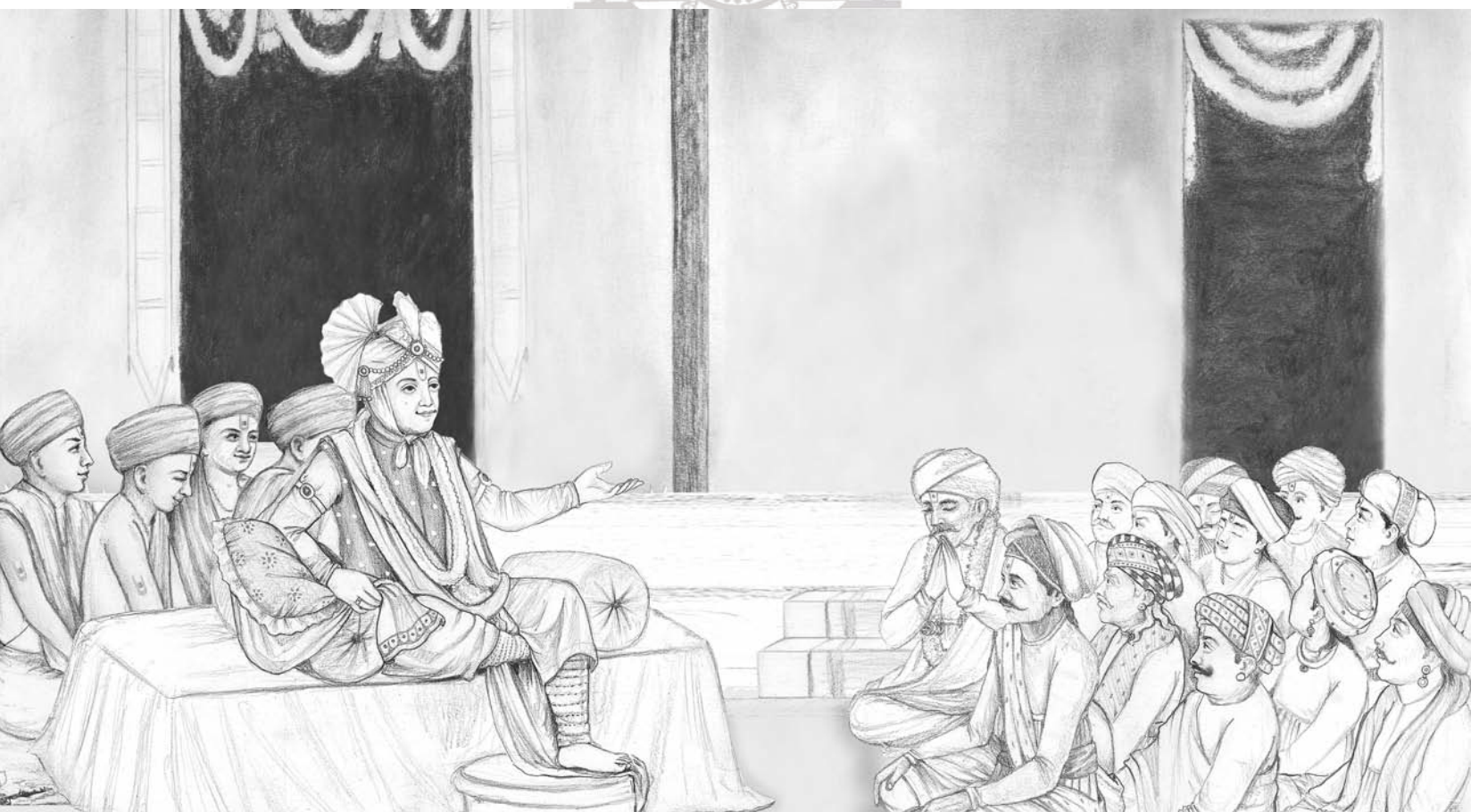
- (1) Then, Shreejimaraj said, (1) “Start a session of questions and answers.” For quite some time, the *munis* conducted a session of questions and answers amongst themselves. Within the discussions, issues were raised about the three types of body [of the soul]; *sthool*, *sookshma* and *karan*, and the three types of body [of Ishwar]; *virat*, *sootratma* and *avyakrut*. Shreejimaraj said, “The deep sleep state (*sushupti*) is the Maya of the soul. This deep sleep state assumes the form of the *sthool*, *sookshma* and *karan* bodies. Therefore these three bodies, i.e. *sthool*, *sookshma* and *karan*, are the Maya of the soul. Similarly, *virat*, *sootratma* and *avyakrut* are the forms of Ishwar’s Maya. The Maya of the soul, in the form of the *karan* body, is impenetrable like Vajra (the metal from which Indra’s weapon was made); it is never separate from the soul. When such a soul attains the association of a *sant*, through the words of the *sant*, the soul comes to recognise the *Murti* of God; meditates on the *Murti* of God; and contemplates about the words of God within his heart. His *karan* body then burns away and becomes like an empty shell. This is just like the seed of a tamarind. Its skin is firmly attached to the seed. However, when the seed is roasted on a fire, its skin becomes burnt and becomes like a shell. If this seed is rubbed in the hands, the shell easily separates. In the same manner, by meditating on God and adhering to His commands, the *karan* body is roasted and separates like the skin of the tamarind seed. Apart from this, any other means may be performed, but ignorance, in the form of the *karan* body, is not destroyed.” Shreejimaraj explained the matter in this way [1]. [1]
- (2) Then, Shreejimaraj asked the *munis* a question. (2) “During the wakeful state, the *sattva* attribute prevails and one has a true knowledge about all things. Yet, whatever is heard in the wakeful state only becomes affixed when it is deliberated in the *sookshma* body. The *rajas* attribute prevails in the *sookshma* body. The *rajas* attribute comprises of unclear knowledge, yet it is only when one contemplates what is heard in the wakeful state, in the *sookshma* body, that a complete knowledge is attained. What is the reason for this?” All the *munis* got together and tried to answer the question according to each of their intellects, but Shreejimaraj’s question remained unanswered. All the *munis* then said with joined hands, “Oh Maharaj! Only you are able to answer this question.” So Shreejimaraj said, “The answer to that question is as follows. The knower of the domain (*kshetra-gna*), i.e. the soul, resides in the heart. This knower of the domain enables the fourteen *indriyas*. Amongst these, the *antah-karans* remain close to the knower of the domain. By contemplating about an issue within the *antah-karans*, it can be firmly understood. This is because the knower of the domain is more

powerful than all the *indriyas* and the *antah-karans*. Therefore, whatever is endorsed by the knower of the domain becomes strongly affirmed. After Shreej Maharaj answered the question in this way, all the *munis* said, “Oh Maharaj! You have given the true answer; it could not have been given by anyone other than You [2].” [2]

- (3) Then, Shreej Maharaj said, (3) “However, lustful, angry, greedy or sensual a soul may be, if he listens to such words with complete faith and affection, all his afflictions are eradicated. Someone may have strong teeth with which he is able to chew raw gram seeds. However, if he eats lots of unripe mangoes, he becomes unable to chew even cooked rice. Similarly, no matter how much someone is infatuated by vices such as lust, if he listens to discourses such as this with theism and faith, he becomes unable to enjoy the sensations. A person may subject himself to penances such as *tapt-kruchhra* and *chandrayan*, and emaciate his body, yet his mind does not become as free from sensualities, as it would by listening to such religious discourses. The freedom from thoughts that you all may be experiencing in your minds is greater when listening to discourses such as these, compared to when you meditate or turn rosaries. Therefore, there is no greater means for steadying the mind and becoming devoid of sensualities, than listening to the discourses of Lord Purushottam Narayan with faith and affection [3].” [3]

Kariyani Section, Vachanamrut 12 {108}

With complete faith and affection, disciples listen to the discourses of Shreej Maharaj and His sants, and in this manner, their minds can become steady and devoid of the sensualities



Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut, in which the first and third are merciful statements. In J.1 Q.1, Shreej Maharaj has described the *sushupti* state; that Pradhan-sushupti is referred to in the first question of this Vachanamrut, and described as the cause of the three types of body; *sthool*, *sookshma* and *karan*. This Pradhan-sushupti state and the three types of body are called the Maya of the soul. *Virat*, *sootratma* and *avyakrut* [bodies] are said to be the Maya of Ishwar. Maya, in the form of a soul's *karan* body, is said to be impenetrable like Vajra. However, by associating with a *sant*, and through this, recognising God; performing meditation on Him; and abiding by His commands, the *karan* body burns away [1]. In the second question, Shreej Maharaj has stated that the *sookshma* body and the knower of the domain [soul] remain close to each other. Therefore, if issues heard during the wakeful state are deliberated in the *sookshma body*, the *kshetra-gna* endorses them and they become strongly affirmed [2]. In the third, by having faith in the Lord and by listening to His discourses with affection, one's mind becomes steady and free from sensualities; this is not possible by any other means [3]. These are the three topics.

Q1 Here, in Q.3 of this Vachanamrut, Shreej Maharaj has said that the mind becomes freer from thoughts by listening to these discourses, than it does by meditating or turning rosary. He also states that there is no greater means to steady the mind or devoid of sensualities, than listening to such discourses. In that case, listening to His discourses is the greatest of all means. Therefore, there seems to be no reason to practise any other means. How should this be understood?

Ans Performing meditation is the best amongst all the means. If the meditation and turning of the rosary are performed after attaining the knowledge of Shreej Maharaj's *Murti*, obstacles do not occur. However, worldly passions are not eradicated in someone who has not attained spiritual knowledge and has not even considered himself to be in the form of a pure soul. Such a person encounters many obstacles. However, if he first listens theistically to the discourses, he develops a true knowledge of Shreej Maharaj's *Murti* and understands His glory. Everything other than Shreej Maharaj then becomes worthless to him. He is then able to happily meditate, turn a rosary, etc., without any obstacles. For this reason, it is said that gaining knowledge through listening to the discourses of Shreej Maharaj, is the greatest of all the means.

Rahasyarth Pradeepika Tika 108

**End of the Kariyani Section of the Vachanamrut with the Rahasyarth Pradeepika
commentary by Jeevanpran Shree Abji Bapashree**

तोकाचाचरणचावेएवुंदांतमांवलदेयने
नातपराचवायनदितेमगमेतेवोस्त्रीआ
निवातनेआस्तीकथइनेअशयेसहितस
नेसमर्थइदेनदिअनेतपहुंछुचाइयरा
पराजेवुंआविमंगवतवातांसांजलनारा
अविवातसोजलिनेजेवुंतमारुसर्वनुम
हशेतआमात्याफेरवताहशेतारेनदि
दितजेमगवानपुरुषातमनारायरातेनि
तोकाचाचरणचावेएवुंदांतमांवलदेयने
नातपराचवायनदितेमगमेतेवोस्त्रीआ
निवातनेआस्तीकथइनेअशयेसहितस
नेसमर्थइदेनदिअनेतपहुंछुचाइयरा
पराजेवुंआविमंगवतवातांसांजलनारा
अविवातसोजलिनेजेवुंतमारुसर्वनुम
हशेतआमात्याफेरवताहशेतारेनदि
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वानुंनेचिरविषइआवानुकोइमोटसाध
१८पुप नाकार्तिकवदि १० दशमीनेदि
श्रीनाइयासभ्येमगाजळआहउवाउमा

Loya Section



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2007.



Loya

Shree Sursen, also known as Sura Khachar, was the ruler of Loya and Nagadka. Loya is approximately 32 kilometres from Sarangpur. Nagadka is a further 7 kilometres away.

Sura Khachar was regarded as being a beloved and close friend of Shreejimaharaj, as a result of which, Shreejimaharaj visited Loya and Nagadka on many occasions. The Loya Section of the Vachanamrut comprises of 18 discourses delivered by Shreejimaharaj in that village.

One of the most noteworthy events retold in this Section is that of Samvat 1877 Magshar Sud 3, when Shree Nityanand Swami presented a manuscript of the Vachanamrut scripture, containing 114 individual Vachanamruts, to Shreejimaharaj. Seeing this scripture, Shreejimaharaj became extremely pleased, and He blessed the five eminent Sadgurus who were compiling this magnificent, divine scripture.

Before becoming associated with the Satsang, Sura Khachar faced much poverty, even though he was the king of the region. However, after becoming a disciple, by the mercy of Shreejimaharaj, Sura Khachar's financial situation improved tremendously, while at the same time he gained a thorough understanding of highly philosophical issues.

Once, Shreejimaharaj sent letters and called 18 eminent disciples to Him to become paramhansas. By merely reading the letters, those individuals immediately left what they were doing and departed for Gadhada where Shreejimaharaj was presiding at the time. Shreejimaharaj did this to test the dedication of these 18 disciples. One of these individuals was Sura Khachar.

By the command of Shreejimaharaj, in Samvat 1864, Sura Khachar took a solemn oath of celibacy. Even though he was only 26 years of age and his wife, Shantaba was only 22 years old at the time, they both faithfully obeyed the order for the rest of their lives.

In Samvat 1879, Shreejimaharaj's two brothers, Rampratapbhai and Ichharambhai met Him for the first time after He had left home and embarked on His forest expedition. That historical event also took place in Loya.

Loya Section, Vachanamrut 1

In Samvat 1877, Kartik Vad 10 (Thursday, 30 November 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais, placed in the living quarters of the *paramhansas*, at the court of the disciple Sura, in the village of Loya. He was wearing white trousers (*surval*) padded with cotton and a coat (*dagli*) made of white *chhint*. A white turban (*feto*) was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj addressed the *munis* and asked, (1) “What is the meaning of the word ‘Shankar’? The *munis* replied, “Shankar is the entity who bestows bliss.” Hearing this response, Shreejimaraj said, “Last night, at approximately 4:30 a.m., Shivji gave *darshan* to Me in a dream. Shivji was seated on a big strong bull named Nandishwar. Physically, he seemed very healthy. He was approximately 40 years of age. He had thick matted hair on his head. Parvati was also with Shivji. She was dressed in white clothing. Shivji looked serene, like a great *sant*. It seemed that Shivji had a great deal of affection for Me, but I did not feel any affection towards him. This is because I know that Shivji is the deity of the *tamas* attributes, whereas, we are worshipers of the tranquil *Murti*, Shree Nar-Narayan. Therefore, I cannot have any affection for the deities, such as Brahma, Shiv and Indra, within whom, the *rajas* or *tamas* attributes are prevalent. Furthermore, I intensely loathe anger. Therefore, I do not like any person or deity who has an angry nature. Nevertheless, I do have some respect for Shivji because he is an ascetic (*tyagi*), a practitioner of Yoga and a great disciple of God. Therefore, I have some regard for him. The nature of anger is like that of a rabid dog. Any animal or person who touches the saliva of a rabid dog also becomes infected by rabies and eventually dies. Similarly, someone who is touched by the temperament of anger falls from the path of a *sant*, in the same manner that the rabid dog becomes mad and dies. What is the nature of anger? It is like a slaughterer, Arab, Bhavar, tiger, leopard and a black cobra. Just as these frighten everyone and even kill, anger frightens everyone and can even result in killing. If such anger arises in a *sadhu*, it seems wholly inappropriate since a *sadhu* is always supposed to be calm. When anger arises in a *sadhu*, he seems cruel to others, and his appearance also changes. Anger is described as a perversion. Therefore, when someone is angry, it deforms his appearance [1].” [1]
- (2) To this, Shuk Muni queried, (2) “Oh Maharaj! If only slight anger arises within someone but is then suppressed, does it cause any harm or not?” Shreejimaraj replied, “Consider the following example: A congregation is assembled here. If a snake appears, even though it does not bite anyone, everyone still gets up and flees. It creates panic in everyone’s hearts. Also, if a tiger comes to the outskirts of a village and starts roaring, even though it does not kill anyone, everyone will be frightened and nobody will leave their homes. Similarly, even slight anger causes much distress [2].” [2]

- (3) Then, the junior Nirmananand Swami asked, (3) “What is the means by which lust can be eradicated from its very roots? Shreej Maharaj replied, “Firstly, one’s conviction about the soul (*aatma-nishtha*) must be extremely firm; the regulations of the five *vartamans*, such as that of eight-fold celibacy, must be strictly observed; and the glory of God must be sincerely understood. This results in the very roots of lust being eradicated. Even when the roots of lust are completely destroyed, vows such as celibacy, must still be observed, but one must never waver at all in any of these respects. The method of completely uprooting one’s entrenched lust is to very thoroughly understand the glory of God [3].” [3]
- (4) Thereafter, Bhajananand Swami asked a question. (4) “Oh Maharaj! What are the characteristics of the three different types of asceticism (*vairagya*), i.e. the lowest, moderate and the best kinds?” Shreej Maharaj replied, “Someone who has the lowest level of asceticism remains firm, as long as the rules about celibacy that are stipulated in the Dharma-shastras are properly observed. However, if he happens to see any part of woman’s body, his *chitt* becomes affixed to that part and he wavers. Such an individual is said to have the lowest level of asceticism. Someone who has a moderate level of asceticism may see an unclothed woman, but his mind remains unperturbed, in the same way that nothing happens when he sees a naked animal. His mind does not become affixed to the woman. Such a person has a moderate level of asceticism. Someone who has the best category of asceticism does not falter, even if he happens to come across a woman, or any other worldly object, in solitude. Such an individual can be said to have the best kind of asceticism [4].” [4]
- (5) Again, Bhajananand Swami asked, (5) “What are the characteristics of the three different types of knowledge about God; the lowest, moderate and best?” Shreej Maharaj replied, “Someone who has the lowest type of knowledge maintains a determination about God as long as he witnesses God’s prowess. However, when he does not see such glory, or if he sees someone who is averse and shows malice towards God but does not face any detriment, his determination recedes. Such a person is said to have the lowest type of knowledge about God. Someone with the moderate level of knowledge becomes deluded when he sees auspicious or inauspicious human characteristics in God. As a consequence, his determination [for God] is destroyed. That is the characteristic of someone with a moderate level of knowledge. Someone with the best kind of knowledge may see God doing inauspicious or auspicious things, but still, he never becomes deluded. His determination does not falter. Even if the person via whom he has developed his determination for God, tells him, ‘this is not God’, he considers such a person’s mind to be corrupt. Someone like this is said to have the best type of knowledge. Amongst these, someone with the lowest type of knowledge becomes accomplished (*siddh*) after many births; someone who has a moderate level of knowledge is fulfilled after two or three births; and someone with the best type of knowledge attains accomplishment during this very birth.” Shreej Maharaj replied in this manner [5]. [5]

(6) The senior Shivanand Swami then asked, (6) “Someone may have complete determination about God, but still does not experience fulfilment within his *antah-karans*. What is the reason for this?” Shreej Maharaj replied, “Due to the presence of internal enemies, such as lust (*kaam*), anger (*krodh*), greed (*lobh*), taste (*swad*), affection (*sneh*) and arrogance (*maan*), his *antah-karans* remain ablaze. Consequently, even if he has a determination about God, he does not believe that he is fulfilled [6].” [6]

(7) Then, Nityanand Swami asked, (7) “What is the means to eradicate these enemies such as lust?” Shreej Maharaj replied, “The enemies, such as lust, can only be eradicated by vigilantly and mercilessly punishing them. Just as Dharma-raja, (the deity of death) remains vigilant day and night to punish sinners with his staff, one should remain vigilant to punish the *indriyas* if they stray onto the wrong path. If one’s *antah-karans* tread an evil path, the *antah-karans* should also be punished. The *indriyas* should be punished by observing austerities such as Kruchhra and Chandrayan. The *antah-karans* should be reprimanded through one’s thoughts. The enemies, such as lust, are destroyed in this manner. Subsequently, as a result of having a determination about God, one realises that he is completely fulfilled [7].” [7]

(8) Muktanand Swami then asked a question. (8) “When can it be said that someone is completely immersed into the *Satsang*?” Shreej Maharaj replied, “Firstly, one must have an immensely firm conviction about the soul and believe that it is completely detached from the body, *indriyas* and the *antah-karans*. He does not believe the actions of the body, *indriyas*, etc., to have been committed by him, and yet, he does not allow any flaw in his observance of the five *vartmans*. Although he behaves as Brahm-swaroop, he does not abandon his servitude towards Par-brahm, i.e. Lord Purushottam. He maintains a master-servant relationship and has a firm *upasana* towards God. He understands that the *pratyaksh Murti* of God is completely separate from everything, just like the sky. The sky remains intrinsic amongst the four basic elements (*bhut*) and their actions occur within that sky, and still, the afflictions of the four elements, such as the earth, have no influence on the sky. Similarly, the *pratyaksh* Shree Krishna Narayan may perform auspicious or inauspicious deeds, but he still remains unaffected by them, just like the sky. Such a person also recognises the infinite prowess of God and understands, ‘this God appears to be a human for the salvation of souls, and even then He is the creator and maintainer of innumerable cosmoses; he is the master (*swami*) of all the abodes such as Golok, Vaikunth, Shwet-dweep and Brahmpur; and He is the Lord of innumerable *Muktas* who are Akshar-roop.’ With such an understanding of God’s greatness, he remains particularly attentive in practising devotion, such as listening to the Lord’s discourses, and humbly serves the disciples of God. Someone who behaves in this manner is said to be completely immersed into the *Satsang* [8].” [8]

- (9) The junior Shivanand Swami then asked a question. (9) “At times, the greatness of the Lord’s disciples can be completely understood, while sometimes, it cannot be understood at all. What is the reason for this?” Shreejimaharaj replied, “The religious decree is intrinsic within *sants*. Therefore, when a *sant* sees someone on an irreligious path, he rebukes that individual. If the person is arrogant, he is unable to accept the advice properly and instead, he starts to develop an aversion towards the *sant*. He appreciates the greatness of the *sant* as long as the *sant* does not hurt him. He demerits the *sant* when he says harsh words to him for his own benefit; and he does not understand the *sant*’s greatness. Someone who demerits a *sant* cannot be purified by any penance. There is no way of atoning for the sin of betraying a *sant* like there is for sins committed due to other faults, such as lust. If someone develops an incurable fatal disease, no medicine can save him. He is destined to die. Similarly, if someone has an aversion for a *sant*, it should be understood that he has developed an incurable fatal disease. Sooner or later, he unquestionably becomes averse from the *Satsang*. If a body part, such as the hands, feet, nose, ears, eyes and fingers are severed, a person cannot be said to be dead. However, if his head is decapitated from his body, he is considered dead. If someone demerits a disciple of God, it is as if his head has been cut off. If there are certain inadequacies in his observance of the *vartmans*, it is considered that his limbs have been cut off. Such a person remains alive, meaning he survives in the *Satsang*. Someone who has an aversion towards a *sant* will without doubt, at some time, become averse from the *Satsang*, in which case, it should be understood that his head has been cut off [9].”

[9]

When a sant sees a disciple on an irreligious path, he rebukes him. If the person is arrogant, he will not be able to accept the advice properly and instead, aversion will develop within him towards that sant



- (10) Then, Bhagwadanand Swami asked a question. (10) “If someone demerits a disciple, is there a way of eliminating this fault?” Shreejimaraj replied, “There is a way, but it is very difficult. It can happen only if someone has immense enthusiasm (*shraddha*). When he perceives a flaw in a *sant*, he should think, ‘I have committed a very great sin by perceiving a flaw in a disciple of God who is *Brahm-swaroop*.’ By such deliberation, he experiences a restive sensation within his heart. Due to this restive sensation, he cannot distinguish between good and bad tastes when eating and is unable to sleep at night. This continues until the perceived fault about the *sant* is eradicated from his heart. Until then, he experiences immense uneasiness, in the same manner that a fish remains frantic whilst it is out of water. When great accolade for that *sant* develops within his heart, if a *sant* has been hurt in any manner, he becomes very humble towards the *sant* and pleases him. Any flaws that may have been perceived in a *sant* are eliminated from a person within whose heart such thoughts exist; such a person does not become averse to the *Satsang*. Other than this, there is no alternative way. This is the only method [10].”

[10]

Loya Section, Vachanamrut 1 {109}

Rahasyarth Pradeepika Tika

In this Vachanamrut there are ten questions. In the first question, Shreejimaraj has stated that He is the tranquil *Murti*. Therefore, His worshippers must not have any affection for deities within whom the *rajas* or *tamas* attributes are prevalent. He does not like any person or deity who has an angry nature [1]. In the second question, even slight anger is harmful [2]. In the third, Shreejimaraj has stated that if the three aspects: conviction about the soul; observance of the five *vartmans* such as celibacy; and a sincere understanding of His immense glory, become extremely firm, the roots of lust are completely destroyed. The surest manner of uprooting lust is to very thoroughly understand the Lord’s glory [3]. In the fourth question, Shreejimaraj has described the characteristics of the three types of asceticism for ascetics [4]. In the fifth, the characteristics of the best, moderate and lowest types of spiritual knowledge are stated [5]. In the sixth question, if someone has a determination about God, but afflictions such as lust have not been eradicated, he does not believe that he is fulfilled [6]. In the seventh question, Shreejimaraj has stated that by performing austerities, the *indriyas* are controlled, and the *antah-karans* are controlled through one’s thoughts; thereafter, one’s afflictions are cured and complete fulfilment is attained [7]. In the eighth question, it can be said that a person has become completely immersed into the *Satsang* if he: has a firm conviction about the soul, observes the five *vartmans*; has a firm *upasana* about God with a master-servant sentiment; and understands the *pratyaksh* God, Shreejimaraj, to be completely unaffected by everything, completely invariable, the master (*swami*) of all, and the creator and maintainer of all; and with this understanding, performs the nine types of devotion to God and serves His disciples [8]. In

the ninth question Shreejimaraj, has stated that an arrogant person is unable to accept the advice of a *sant*. On the contrary, he demerits that *sant* and becomes averse from the *Satsang* [9]. In the tenth, if one becomes immensely humble and pleases the *sant*, any demerit for him ceases [10]. These are the ten topics.

Q1 In Q.3, Shreejimaraj has stated that the roots of lust are eradicated by the following three means: having an extremely firm conviction about the soul; strictly abiding by the five *vartmans* such as celibacy; and having a sincere understanding about His immense glory. Then, He said that if one very thoroughly understands His greatness, the roots of lust are completely destroyed. Is there a difference between the sincere understanding of His greatness mentioned first, and the very thorough understanding mentioned after? This is not easy to understand, so have mercy and explain it.

Ans The sincere understanding of His immense glory mentioned first refers to attaining knowledge about His greatness. The very thorough understanding of His glory stated next refers to enjoining one's inclination (*vrutti*) with Him, as a result of which, one becomes apathetic about worldly objects and instead, remains focussed on the *Murti*. This is referred to as a very thorough understanding of His greatness.

Q2 In Q.8, innumerable *Muktas* who exist as *Akshar-roop* are mentioned. What should be understood by the description, '*Akshar-roop*'?

Ans Everything in the *chaitanya* categories that is not destroyed, is called Akshar. In this context, Shreejimaraj is referred to by the name 'Akshar'. This is stated in P.2, where it states that God is steadfast (*achyut*), imperishable (*akshar*) and perpetual (*akhand*); and in Am.4 T.1, where it states God is *Akshar-roop*, omniscient (*antaryami*) and the one who sustains infinitely many cosmoses. Therefore, the word 'Akshar' refers to Shreejimaraj. The *Muktas* who have attained the same form as Shreejimaraj are referred to as '*Akshar-roop*'. '*Akshar-roop*' is defined in the Rahasyarth of Am.4 Q&A.2.

Rahasyarth Pradeepika Tika 109

Loya Section, Vachanamrut 2

In Samvat 1877, Kartik Vad 11 (Friday 1 December 1820), Swami Shree Sahajanandji Maharaj was presiding on a dais facing South, at the court of disciple Sura in the village of Loya. He was dressed in red two-tone (*kinkhab*) trousers (*surval*) and a black two-tone coat (*dagli*), embroidered with the name 'Nar-Narayan'. A sky-blue coloured turban (*reto*) with golden threads along its edges and made in Buranpur, was adorned on His head. A saffron coloured cloth was tied around His waist. A congregation of *munis* and disciples from different regions had assembled before His lotus face. Muktanand Swami and other *paramhansas* were singing devotional songs (*kirtans*) to the accompaniment of musical instruments such as the *dukad*, *saroda*, *sitar* and *manjira*.

- (1) When the devotional songs concluded, Shreejimaraj said, (1) “*Paramhansas*, all listen! I am about to ask you a question.” The *munis* replied, “Oh Maharaj! Do ask.” So Shreejimaraj continued, “When does a disciple of this *Satsang* become free from the fear of death? When does he believe that he has attained salvation whilst he is still in this very body?” Muktanand Swami tried to respond in the best manner that he could, but his response did not satisfactorily answer Shreejimaraj’s questions. The other *paramhansas* then pleaded, “Oh Maharaj! You should answer the question.” So Shreejimaraj said, “Whilst you were singing devotional songs, I was thinking. I have determined that there are four types of disciples whose fear of death has been destroyed and who believe that they are completely fulfilled. These four types of disciples are: firstly, those who have trust; secondly, those who have spiritual knowledge; thirdly, the courageous; and fourthly, those who have affection towards God. The fear of death does not exist in these four types of disciples. Furthermore, they believe themselves to have attained fulfilment whilst in this very body. I shall now describe the characteristics of these four types of disciples. Amongst them, the one who is trusting has no fear of death because of the strength of his determination about God. He believes, ‘I have attained the *pratyaksh* Lord Purushottam; therefore, I am fulfilled.’ The one who has spiritual knowledge has the strength of conviction about the soul (*aatma-gnan*). He believes, ‘I am *Brahm-swaroop* and a disciple of God.’ Consequently, he has no fear of death. The *indriyas* and the *antah-karans* remain trembling in fear from a disciple who is courageous. Such a disciple has no fear of anyone. There is no possibility that he would breach the Lord’s command in any manner, as a result of which, he believes that he has attained fulfilment. Not even a slight anxiety about death remains in his mind. The fourth is the disciple who has affection towards God. He has the tendency like that of a chaste wife. The inclination (*vrutti*) of a chaste wife never becomes attracted to anyone other than her husband; she has affection only for her husband. In the same manner as the chaste wife, such a disciple of God keeps affection only for his master, i.e. God, and therefore, he experiences fulfilment. Even a slight fear of death does not exist within him. If one of these tendencies is predominant and the others are negligible, the disciple still becomes free from the fear of repeated births and

deaths. However, if any one of these tendencies is completely absent from an individual, his fear of death is not destroyed.” Then, Shreejimaraj said to all the *pramhansas* and disciples, “State which of these four tendencies predominantly exists within each of you.” Each of the *paramhansas* disclosed the tendency that was prevalent within them and the disciples also revealed the tendency that was dominant within them. Hearing this, Shreejimaraj became extremely pleased. He then said, “Amongst these four tendencies, those who are predominantly courageous may come to Me and bow down at My feet.” Those who had such a courageous tendency received Shreejimaraj’s lotus feet onto their chest; and they bowed down to His lotus feet [1].

[1]

- Shreejimaraj then said, “Now! If someone wants to ask a question, let him do so.” So,
- (2) Brahmanand Swami asked, (2) “Something that is the cause (*karan*) should be bigger than its effect (*karya*). The seed of a banyan tree is small. So how can a large tree result from it?” Shreejimaraj replied, “Even if the cause is small and subtle, it is able to produce a large effect. That is due to the greatness that is inherent in the cause. Take the example of the infinite Pradhans, who are produced from Mul-prakruti. The Pradhans exist within a very large expanse. However, their cause, Mul-prakruti, has the form of a female. Also, smell (*gandh*) is the cause of the earth. Smell is small, yet its effect, the globe, is very large. In the same manner, the other four basic elements (*bhut*), such as space, have a large expanse, but their causes, i.e. sound, etc., are subtle. Therefore, the entity that is the cause may be small, still due to its intrinsic power, it is able to create a large effect. For example, the deity of fire, Agni-dev, exists in the same form as a human. His size is also comparable to a human. However, his effects, the flames, are extremely large. Similarly, the form of the deity of water, Varun, is the same size as a human, yet his cause, water, exists in abundance. Also, the form of the Sun-deity exists in the same form as a human and is seated in a chariot. His effect, light, pervades throughout the entire universe. In the same manner, the cause of all, Shree Purushottam Narayan, exists in the guise of a sage and is the size of a human, yet He is the cause of infinitely many cosmoses. If someone believes that a large effect must be caused by something even bigger, he should be considered a fool. This is the understanding of a fool. God is the cause of all and exists in the form of a human. Still, with His divine body, He is able to create infinitely many cosmoses as a result of His prowess of Yoga. He is also capable of merging everything into Himself. In the same manner, Agni, Varun and the Sun-deity appear extremely large when they appear with their effects. However, when those effects are merged back into themselves, they appear as their own forms. Similarly, infinitely many cosmoses, each composed of the eight veils (*asht-avarans*) and the fourteen Loks, exist like atoms within every pore of God. In this manner, extraordinary greatness is inherent within the cause. This can only be understood by someone who is wise. He understands that although this God appears like a human, He is the cause of all, the creator of all and has infinite ability.” After saying these words, Shreejimaraj went to rest [2].

[2]

Loya Section, Vachanamrut 2 {110}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreej Maharaj has stated that the fear of death does not exist within four types of disciples; those who have trust; those who have spiritual knowledge; those who are courageous; and those who have affection towards God [1]. In the second question, just as Mul-prakruti exists in the form of a woman, but her effects are large, the four basic elements have a vast expanse, yet their respective causes, i.e. smell, etc., are subtle. Furthermore, the forms of the Sun-deity, etc., are of the size of humans, yet their effects, such as light, exist across a vast expanse. Similarly, the Lord appears as the same size as a human, but He is the cause of all. He is the *pratyaksh* Lord. Although He appears to be just like a human, He is able to create infinitely many cosmoses as well as merge everything into Himself. Within each and every pore, meaning within each ray of His lustre, infinitely many cosmoses exist like atoms. Such is His extraordinary greatness [2]. These are the two topics.

Q1 In Q.1, it is stated that four types of disciples become free from the fear of death. Does this refer to the abolishment of the fear about dying in this lifetime, or about the fear of being reborn?

Ans Such a disciple is never re-born. However, in his present life, he may have to face epidemics, such as a plague or cholera, or political violence. It is said that even under such conditions, the fear of death does not exist.

Q2 In Q.2, it is stated that infinitely many cosmoses, each composed of the eight veils, exist within each of Shreej Maharaj's pores. However, the cosmoses composed of the eight veils exist in the pores of Mul-purush. Why is it stated here that they exist within the pores of Shreej Maharaj?

Ans The entity that sustains Akshar, Brahm and Mul-purush, is Shreej Maharaj's lustre. It is stated in K.8 T.1 that the Lord's lustre is the *aatma* of all entities, from the elements such as earth, to Akshar. Therefore, if they [cosmoses] exist in the lustre of Mul-purush, it can also be said that they exist within the lustre of Shreej Maharaj.

Rahasyarth Pradeepika Tika 110

Loya Section, Vachanamrut 3

In Samvat 1877, Kartik Vad 13 (Sunday 3 December 1820), during the night, Shreej Maharaj was presiding on a dais, at the court of Sura Khachar in the village of Loya. He was dressed in a coat (*dagli*) made of white *chhint* and white trousers (*surval*) padded with cotton. A white turban (*feto*) was adorned on His head and a white shawl (*pachedi*) was draped around Him. A congregation of *munis* and disciples from various regions had assembled before His lotus face.

At that time, Bhagwadanand Swami and Shivanand Swami asked Shreej Maharaj a question.

- (1) (1) “What are the characteristics of someone who has a determination about God and *sants*, together with knowledge about their greatness?” Shreej Maharaj replied, “What would someone who has a determination about God and *sants*, together with knowledge about their greatness, not do for them? He would abandon his family, disregard all consideration for his public repute, abdicate his kingdom, abandon all contentment, relinquish all his wealth, forsake his wife, and a woman may forsake her husband.” Having said this, He individually described the circumstances of each of the following disciples, and described what each had done for God and *sants*: Rajput Galuji from the village Dadusar, Kushalkuvarbai of Dharampur, Parvatbhai, Rajbai, Jiyubai, Ladubai, the elder Rambai, Dada Khachar, the disciple Mancha, Mulji Brahmachari, Ladhibai of Bhuj, Mataji, Muktanand Swami, Ahir from the Valak region, Patel Samat, Mulji and Krishnaji of the village Mankuva, the two Kathi disciples [Mamiyo and Meraman] from the village Gundali in the Valak region (Shree Sahajanan-swami Charitra Chapter 247 - 262), and many other disciples. He then re-iterated, “Someone who has a determination about God together with knowledge of His greatness, never contravenes the Lord’s command and always behaves in accordance with His directives.” He then talked about Himself. “My nature was such that I could remain in the same place only for as long as it takes to milk a cow, but could not stay anywhere for longer. Such was the renunciation and acute asceticism that was inherent within Me. However, I also had an extraordinary love for Shree Ramanand Swami. Therefore, when Mayaram Bhatt brought the message of [Ramanand] Swami from the city of Bhuj, in which it said, ‘If You have a desire to remain in the *Satsang*, You will have to remain there, even by embracing a pillar’ (Shree-hari-charitra-chintamani Part 1 Chapter 88), I literally grabbed hold of a pillar and embraced it. Furthermore, he said that I should remain under the command of Muktanand Swami. Accordingly, I remained under Muktanand Swami’s authority for nine months, until I had the *darshan* of Swami. Someone who has a determination for God and *sants* with these characteristics, may be said to have a determination.” Shreej Maharaj then talked about Sundarji Suthar and Dosa Vania (Shree Sahajanan-swami Charitra Chapter 263 - 264). He then said, “Perpetual jubilation remains within someone who has such a determination about God and *sants*.” After saying this, He narrated the story of Rana Rajgar (Shree Sahajanan-swami Charitra Chapter 265). Then, narrating the story of Prahlad, Shreej Maharaj said, “Prahlad said to Nrusinhji, ‘Oh Maharaj! I am not afraid of your terrifying appearance.



In Loj, Shree Nilkanthvarni (Shreejimaraj) receives a letter from Ramanand Swami, in which it was stated, 'if You have a desire to remain in the Satsang, You will have to remain there, even by embracing a pillar.' Taking that command literally, Shree Nilkanthvarni embraces a pillar

Furthermore, although you have just protected me, I do not believe this to be my genuine protection. Only when you protect me from the army of my enemies, in the form of my *indriyas*, will I believe that you have truly protected me.' (Shreemad-Bhagwat Section 7 Chapter 10 Verse 1 - 10) Therefore, someone who is a disciple of God does not rejoice if God protects his physical body. Conversely, if God does not protect his physical body, he does not become dejected. He remains glad and continues to worship God. He greatly appreciates the glory of God and *sants*." Shreejimaraj then narrated the story of the old woman [Mota Rambai] from the village of Kathlal (Shree Sahajanand-swami Charitra Chapter 266) [1].

[1]

"A disciple of this calibre may experience a painful death, or may be eaten by a tiger, bitten by a snake, wounded by a weapon, drown in water or may die under other unpleasant circumstances. He understands that a disciple of God will not face an unfavourable end, but is assured the abode of God. In contrast, someone who is averse to God may die comfortably, or be cremated with full ceremonial rites with auspicious sandal wood, but still, he is sure to go to hell (*narak*). If the difference between these two circumstances is properly understood and this understanding is firmly embedded within the heart, it can be said that a determination regarding God and the *sants*, together with knowledge of their greatness, has been developed [2].

[2]

“A person with such a determination definitely attains Brahm-mahol, but does not go to any other inferior abode [3].”

[3]

Loya Section, Vachanamrut 3 {111}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut, in which Shreej Maharaj has stated that someone who has a determination about Him and His *sants*, i.e. His *Muktas*, together with knowledge about their greatness, abandons his family, disregards all consideration for his public reputation, abdicates his kingdom, abandons all contentment and in the case of a woman, forsakes her husband. The disciple never contravenes the Lord's commandments. He remains indifferent to the joys and pains of his physical body [1]. Such a disciple may die in unpleasant circumstances, but still, he attains the Lord's abode; whereas someone who is averse to God goes to hell. A person with this kind of understanding is said to have a determination about God together with knowledge of His greatness [2]. A person with such a determination attains only the Lord's abode [3]. These are the three topics.

Q1 In T.1, it is said that someone who has a determination about the Lord and His *sants*, together with knowledge about their greatness, abandons his family, disregards all consideration for his public reputation, abdicates his kingdom, etc. Shreej Maharaj then mentioned the names of many disciples. Show mercy, and describe what each disciple did for Shreej Maharaj?

Ans Once, Shreej Maharaj arrived at the village of Arera. From there, He sent a message to Galuji in which He said, ‘Even if you are eating a meal, leave it immediately, gather all your money, grain, family members and cattle, and come here.’ As soon as he heard the message, he took everything and left his home at midnight. Even though his mother was ill, he left her behind. He strictly obeyed even these kinds of commands. On another occasion, Shreej Maharaj arrived at his home together with *sants*. At the same time, his mother died. Still, he joyfully welcomed Shreej Maharaj and lovingly served Him for two days. He did not let anyone know what had happened to his mother. When Shreej Maharaj departed, he accompanied Him to the outskirts of the village. There, Shreej Maharaj told him to return home to perform the final rites, and so he returned home. Such was his understanding of Shreej Maharaj's glory.

Question Shreej Maharaj commanded Galuji to gather all his possessions and bring them to Him. Did Shreej Maharaj keep them all? What did He do with them?

Answer Galuji's enemies had planned to go to his house that night and steal everything. They intended to kill Galuji and his entire family. That was the reason Shreej Maharaj told him to take everything with him. The enemies did attack the house that night, but had to return empty handed. In the morning, Shreej Maharaj returned all the possessions to Galuji and sent him back to Dadusar. In this manner, Shreej Maharaj protected His disciple, who had a firm determination about Him and absolute faith in Him {1}.



Having received the command from Shreej Maharaj, Galuji of Dadusar gathered all his possessions and loaded them onto a cart. He then went to Arera, with his family and cattle, and gave everything to Shreej Maharaj. He strictly obeyed Shreej Maharaj's command, without any manner of hesitation or doubt

Kushalkuvarbai invited Shreej Maharaj to her home as she wanted to abdicate her kingdom and donate it to Him. She visualised the *Murti* of Shreej Maharaj from head to toe and established the *Murti* within her heart. She could see Shreej Maharaj as the divine lustrous *Murti* who presides in Akshardham. She lost any notion about the existence of her own physical body and united herself with the *Murti*. After fifteen days, she left her mortal body and went to Akshardham. Such was her greatness.

Question How did Kushalkuvarbai come into contact with the *Satsang* and in which village was she born?

Answer In her previous life, she was the sister of the King Sangramjeet. Her name was Rudbai. The emperor of Delhi attacked the king and killed him. He also decided to take Rudbai with him. However, Rudbai managed to convince him not to take her, because of her intentions to become famous. Consequently, he left without her. Rudbai had a large step-well built in Adalaj before she passed away. She was reborn as Kushalkuvarbai in the village Olak. Shreej Maharaj and the *sants* bathed and drank water from the step-well that Kushalkuvarbai built in her previous life. Having mercy on her, Shreej Maharaj inspired Paramchaitanyanand Swami to go to Dharampur and remain at the religious refuge (*dharma-shala*) that she had established. She had made a vow to offer a meal each day to any ascetic who lived there. Recognising their greatness, she would come at night to touch their feet in reverence. However, Paramchaitanyanand Swami did not allow her to touch his feet. Consequently, she developed a great regard for this Swami. Paramchaitanyanand Swami talked to her about the greatness of Shreej Maharaj and said that He is present now upon the Earth. In this manner, he introduced



Shreej Maharaj rides on His mare past Kushalkuvarbai's home. She visualises the entire *Murti*, from head to toe; and installs Shreej Maharaj into her heart

Kushalkuvarbai to the *Satsang*. Shree Muktanand Swami then recalled Paramchaitanyanand Swami to Gadhada. A short time later, she invited Shreej Maharaj to Dharampur {2}.

Parvatbhai's son was on his deathbed. Still, Parvatbhai left him and went for Shreej Maharaj's *darshan*. When he reached the village outskirts, his son died and someone came to call him back. However, he did not return and instead, continued to Gadhada. Here, Shreej Maharaj said to him, 'Even though your son died, why did you not return home?' Parvatbhai replied, 'There is nothing special about that. Insects fall into dung and die all the time; this is the same thing.' He remained there for seven days and during this period he did not eat anything or even drink any water. Shreej Maharaj asked, 'Where are you taking your meals?' He replied, 'Due to Your *darshan*, I remain completely satisfied.' He regularly donated entire crops that he grew for his own use, to Shreej Maharaj, for use in donating alms. On one occasion, Shreej Maharaj said to Parvatbhai, 'It would be good if you kept some of the grain for your children to eat.' Parvatbhai replied, 'The children of farmers are like baby chickens. Just as chicks dig out and scrape away seeds even from a mound of dung, the children of farmers can cultivate grain from the land for their own sustenance. Therefore, there is no need to worry about them.'

On one occasion, Shreej Maharaj commanded the *sants* to take a vow of Khat-ras [by which they were only allowed to eat food from which the taste had been drowned out by water]. Parvatbhai and his entire household also took the vow. Such was his appreciation of the greatness of the *sants*. There are many such stories about him; a full account cannot be written here. Parvatbhai was extremely eminent and Shreej Maharaj performed many divine episodes at his home and bestowed bliss to him.

Question Describe the eminence of Parvatbhai. Which divine episodes did Shreej Maharaj perform at his home?

Answer Shreej Maharaj departed from Gadhada with all the *sants* and Kathi disciples. Touring

from one place to another, they eventually reached Agatrai. In order to escape from the midday heat, they rested under the shade of a tree. Disciples brought a bedstead and placed it before Shreejimaraj for Him to preside upon. The *sants* and disciples sat down in the fields without any floor coverings. At that time, Shreejimaraj repeatedly asked, 'Why has My dearest not come yet?' Just then, Parvatbhai arrived. He had just dug up some cotton bushes and was carrying a spade on his shoulder. He threw it down and started prostrating in reverence to Shreejimaraj. Shreejimaraj stood up and said, 'My dearest has arrived.' He repeated these words several times and then embraced Parvatbhai. Shreejimaraj had a velvet covered cushion placed beside Him and seated Parvatbhai on it. All the *sants* and disciples started to doubt the appropriateness of this action and thought, 'we are all sitting on the ground, yet Shreejimaraj has seated this person, who is merely a farmer, on a cushion! That is surely not right!' During the evening time, the group resumed their travels and went to the next village. Eventually, they came back to Agatrai and sat under the same tree to rest during the afternoon. Just then, Parvatbhai arrived followed by a procession of millions of celestial aircraft. Seeing this, Shreejimaraj said, 'Parvatbhai! Where are you taking this entourage?' Parvatbhai replied, 'They are all beggars.' Shreejimaraj asked again, 'Where have they come from?' Parvatbhai replied, 'The categories of Ishwar, Brahm and Akshar follow me every day. They are begging me to grant them eternal salvation. So I am sending them to Your divine abode.' Shreejimaraj said, 'Let Me see you sending them to the abode.' Parvatbhai looked at them and said, 'Go to Akshardham.' Immediately, the aircraft all disappeared. Everyone was amazed to see this and their doubts about Shreejimaraj's actions ceased.

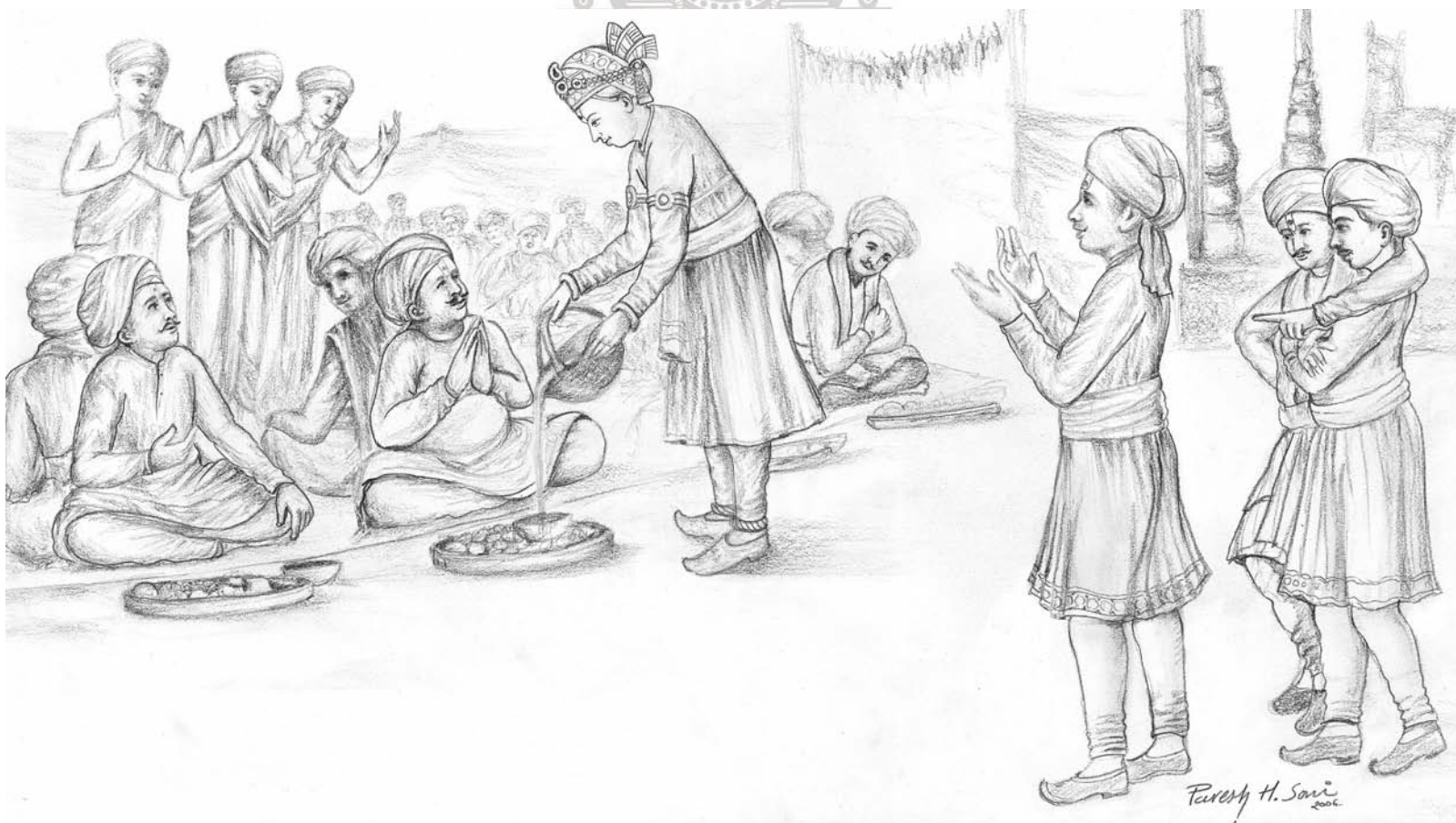
On another occasion, he went to Gadhada for the *darshan* of Shreejimaraj. His crop of wheat was ready for harvest so he entrusted it to a Muslim to look after whilst he was away. During the night, the Muslim started harvesting the crop. Parvatbhai beat him with a stick [despite not physically being there] so he ran away, leaving the sickle and wheat behind. After having the *darshan* of Shreejimaraj, Parvatbhai returned to Agatrai. He said to the Muslim, 'The person who was beating you with the stick was me.' The Muslim was amazed and started to pray to Parvatbhai. There are many other such episodes.

Now I shall narrate a few of the many divine episodes that Shreejimaraj performed at Parvatbhai's home. When Parvatbhai held the wedding of his son Meghijibhai, he invited Shreejimaraj, *sants* and disciples from Gadhada to Agatrai. When Shreejimaraj arrived, Parvatbhai placed a dais on which Shreejimaraj presided and then Parvatbhai sat down beside Him. However, he showed no hospitality to anyone else. So, the Kathis complained to Shreejimaraj, 'You keep on praising Parvatbhai, but he has not shown us any hospitality.' Shreejimaraj asked Parvatbhai, 'Why are you not looking after these Kathis?' Parvatbhai replied, 'Maharaj! I am your servant and You are my master, so why should I worry?' Then, Shreejimaraj had the *sants* prepare a meal, during which He served *ghee* to everyone. When passing from person to person, Shreejimaraj did not stop the *ghee* flowing from the utensil; He maintained a constant flow of *ghee*. Seeing

this, Parvatbhai became very pleased and he exclaimed, 'You have fulfilled me!' So, Parvatbhai gave Shreej Maharaj the name 'Nyal-karan-bapo' [the fulfilling father]. However, he did not think that Shreej Maharaj had wasted the *ghee*. The Kathis and *sants* became amazed when they saw this and confessed, 'Our understanding has not reached the level of Parvatbhai's.' After eating, the empty food containers were turned over and left. The next morning, to everyone's surprise, all the containers were upright and full of *ghee*, *gol* and other ingredients. The same thing happened each day. The containers would be empty at the end of the day but then, become full again. In this way, everyone dined for sixteen days. The horse Rozo was decorated with golden ornaments and a grand procession was held during the night. After Meghjibhai's wedding ceremony, everyone returned home. The next morning, Shreej Maharaj asked, 'A fragment has fallen into My eye. Is there anyone who can remove it?' Meghjibhai's wife said that she could, and removed it with her tongue. Shreej Maharaj granted her a boon, 'Whilst in this very life, I will keep you in Akshardham in My constant service.' Shreej Maharaj performed many such divine episodes and imparted His immense bliss. A description of them all cannot be fully written {3}.

For the salvation of numerous souls, Shreej Maharaj willed to manifest on this Earth in a human form. Commanding the many *Muktas*, He said, 'From amongst you all, some should appear in the form of women and some in the form of men; and in this manner, you must enable souls to attain salvation.' The *Muktas* abided by the command and appeared amongst various different

At Parvatbhai's home in Agatrai, Shreej Maharaj serves *ghee* to everyone. When passing from one person to another, He does not stop the flow of *ghee*, but maintains a constant flow. Seeing this, Parvatbhai becomes extremely pleased, but does not consider the *ghee* to have been wasted



communities. The Lord commanded Jivuba, Laduba and Rajbai to appear in female forms amongst the Kathi community. However, they prayed to Him and pleaded, 'Oh Maharaj! If we appear in female forms, according to the conventions, we will not be able to sit with You in congregations because the *sants* and male disciples will be sitting with You. So we will not be able to hear Your discourses or listen to Your questions and answers. Furthermore, our parents will make us marry other souls. This constitutes a great dishonour for us. You will be touring all over the land, but we will not be able to accompany You. We will not be able to witness all Your divine episodes. Therefore, we are not happy to appear in the form of women.' Shreej Maharaj replied, 'In the land of the mortals, you and I will stay together, at the same location. I will ensure that you have an unobstructed vision, with which, you will be able to see all My divine episodes whilst at your home. I will ensure that no men are able to touch you.' They then obeyed the command and appeared as women. Maharaj used to stay at their home. Rajbai's parents tried to force her into marriage. They even sent the marriage ritual sword (*khandu*). However, Rajbai's appearance looked like that of a lion to the groom's party and they all rejected her. Rajbai then abandoned her relatives and even stopped caring for her own body. She performed many deeds to please Shreej Maharaj {4}.

Jivuba was engaged to Mamaiya Patagar, the son of Raibai from Kundal. However, Jivubai told Raibai, 'I do not want to lead a worldly life. I want to worship God.' So Raibai became pleased and gave her permission to do so, and sent Jivuba to Gadhada. At the time when Ladubai's ritual marriage-sword was going to her father-in-law's village, the village was looted by thieves. People started chasing the thieves to kill them and in the skirmishes that took place, Ladubai's fiancée, who had also gone to catch the thieves, was killed. So Ladubai returned to Gadhada. In this manner, Shreej Maharaj protected all three women. They remained with Shreej Maharaj and performed many deeds to please Him {5}.

The senior Rambai was from Jetpur, in the Vala region. Her parents and her in-laws tried forcing her to lead a worldly life. Therefore, she left her clothes on the banks of the river Bhadar at night and walked to Gadhada where Shreej Maharaj was presiding. She then lived there as an ascetic {6}.

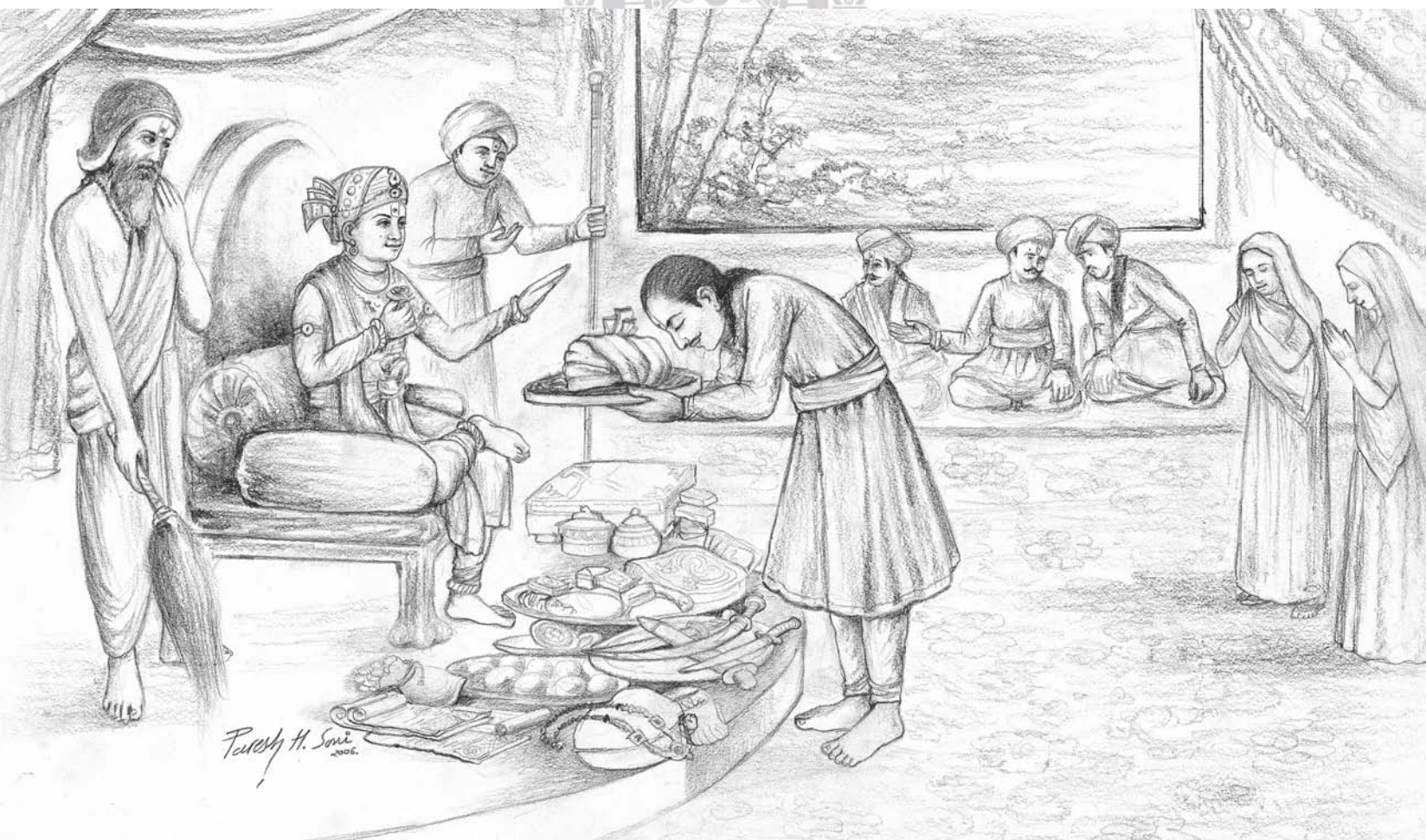
Dada Khachar dedicated everything to Shreej Maharaj. He did everything that Shreej Maharaj asked without the slightest hesitation. There are many stories about him and they have been written in many scriptures {7}.

The disciple Mancha was previously of the Margi cult, but still, he maintained a strict vow of celibacy. Once, an alchemist came to his house and demonstrated an ability to turn copper into silver. Immediately, the disciple Mancha grabbed hold of a stick and drove the alchemist out of the village. He was not even slightly tempted by the silver. When he met Shreej Maharaj, he became His *Ekantik* disciple. On one occasion, when he was going for the *darshan* of Shreej Maharaj, he ruined his two-hundred acre crop of cotton so that it would not distract his mind {8}.

Mulji Brahmachari was a Brahmin from the village Machhiyav. He once went to bring back home the daughter of one of his patrons. Whilst returning with the lady, they stayed in a village for the night. It was then that he realised that she had inappropriate intentions. He immediately abandoned her there and went away. He came to Shreej Maharaj and became a Brahmachari. Such was the nature of his firm celibacy. Shreej Maharaj forbid him from wearing shoes and told him not to consume *ghee* and *gol*. Shreej Maharaj even dismissed him from His personal service. Still, the firmness of his love for Shreej Maharaj and the understanding of His divinity remained exactly the same, but did not wane. Shreej Maharaj tested him on many occasions. Still the devotion he had for Shreej Maharaj never faltered; it remained absolute. Such was the firm determination that he had for Shreej Maharaj. There are many similar stories about him {9}.

Ladhiba was of the Kayasth community, and she lived in Bhuj. She is a relative of Bhogilalbhai who currently lives in Bhuj. She had the ability to enter into trance of her own accord. She could visualise the divine lustrous *Murti* of Shreej Maharaj amongst a mass of lustre. She had a field from which a crop of approximately 500 kilograms of lentils grew each year. That was all she had for her upkeep. Shreej Maharaj sent her a message in which He requested, 'I have sent the disciple Mataji, so take care of her.' Ladhiba became pleased but did not even think about how she would manage to look after Mataji as well as herself from such a small income. Such was the nature of her faith in the commands of Shreej Maharaj. There are many other such stories about her {10}.

Dada Khachar donates all his possessions to Shreej Maharaj





With a stick in his hand, the disciple Mancha drives away the alchemist from the village, but is not tempted by wealth at all. Such was his dedication towards God alone

Mataji was the queen of a great king in the Marwad region. Their daughter's marriage had been arranged. The groom's entourage had arrived. The queens of Idar, Mansa, etc., attended the function, from whom Mataji heard that Lord Swaminarayan had manifested. So she thought, 'God has manifested, but I may lose the opportunity of attaining salvation!' Thinking this, she hung a rope from a window at night, climbed out and ran away. Everyone looked for her, but she was nowhere to be found. The king sent horsemen in all directions to search for her. When she heard the sound of the galloping horses' hoofs, she hid in the carcass of a dead camel. When the horsemen went back, she came out and continued her journey. On the way, she joined a convoy of traders and in this manner, she reached the banks of a lake in Visnagar. In the early morning, ladies came from the village to bathe. She heard the ladies chanting 'Swaminarayan, Swaminarayan', and went to them. She told the ladies what had happened to her. The ladies took her into the village. Eventually, she reached Shreejimaraj in Gadhada. Maharaj gave her the name Mataji and sent her to Ladhikai in Bhuj where she remained and served Ladhikai. When Ladhikai was about to renounce her own body, she said to Mataji, 'I am about to go to the divine abode.' Mataji became seriously saddened and said, 'Take me with you!' So Ladhikai enabled Mataji to relinquish her body and then, she too, by her own will, left her body and went to the divine abode {11}.

Muktanand Swami made several gurus, but abandoned them when he saw flaws in their vow of remaining devoid of lust. He recognised Ramanand Swami and his *sadhus* to be free of lust and

so lived with them. Becoming a loyal servant, he served them with his mind, actions and words. He did not become bound to any of the gurus that he met, the status that he attained, or the riches that he encountered. If Shreej Maharaj said that the night was day, or that a handkerchief was a sword, he sincerely accepted this as fact; but doubts did not even occur in his mind {12}.

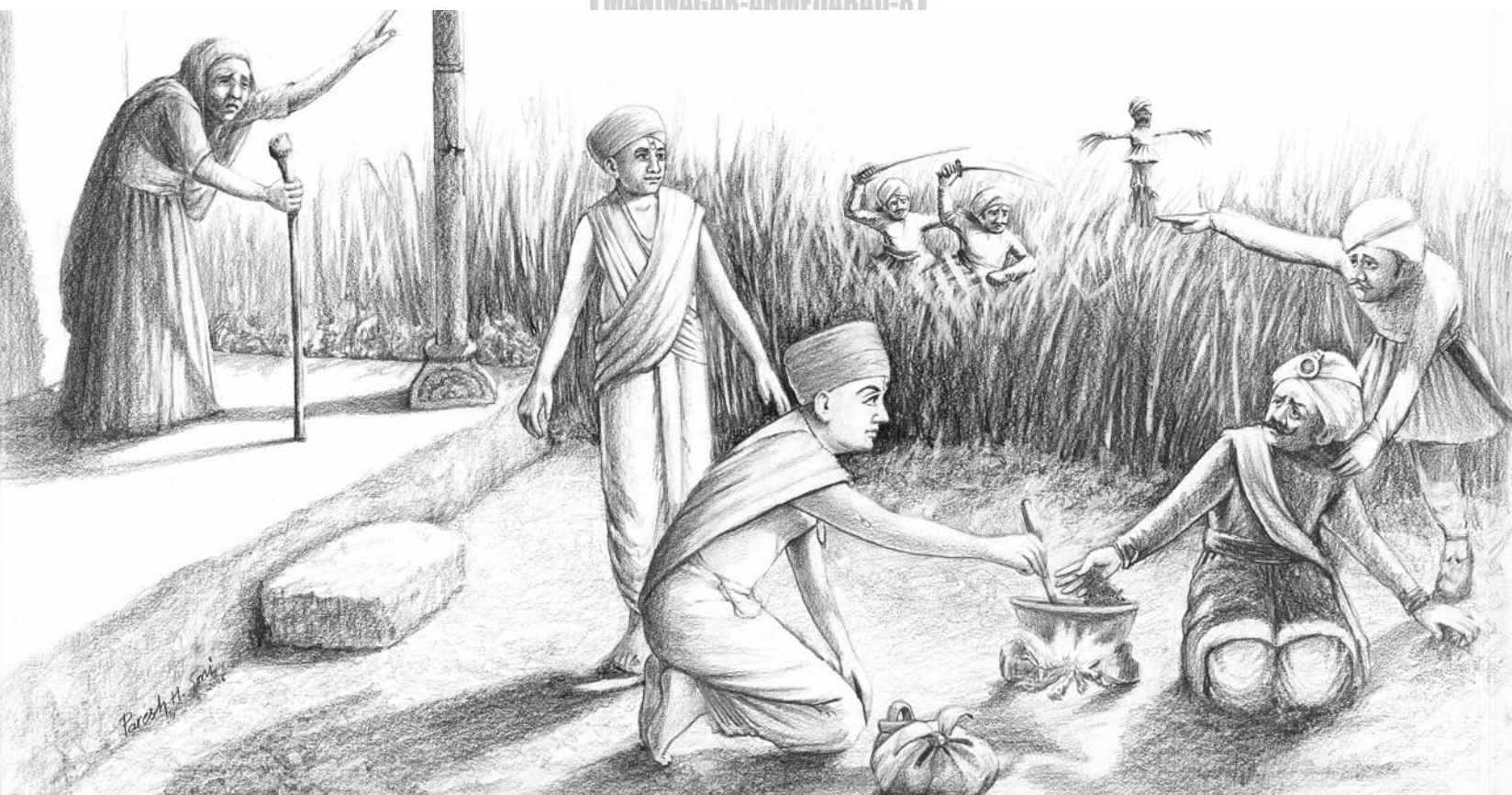
When Samat Patel went to persuade his son's disgruntled wife that she should return home, she made a pass at him and said, 'Your son does not want me, but if you want me, then take me with you.' Hearing these words he thought, 'I am a disciple of Swaminarayan and still, she tried to flirt with me. Therefore, I must not keep my genitals.' Consequently, he cut off his genitals {13}.

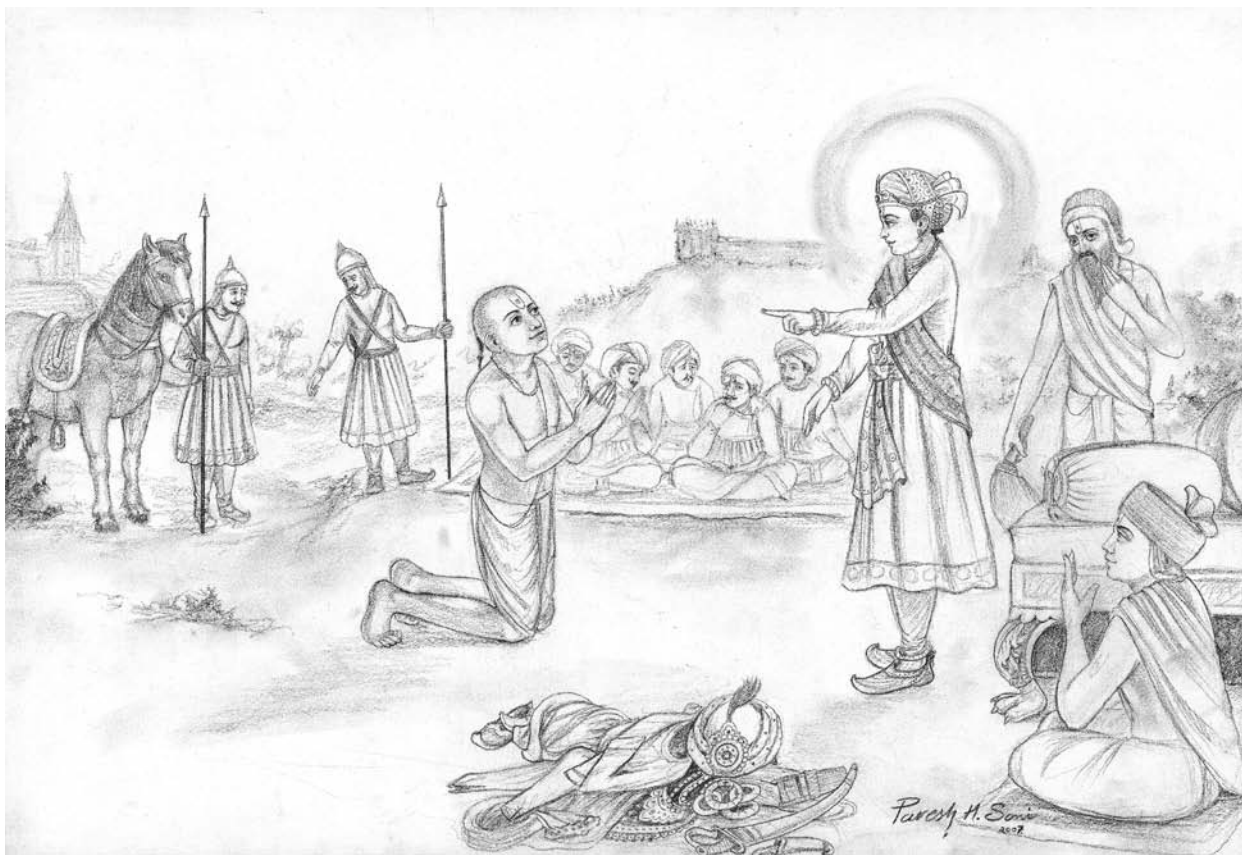
Mulji and Krishnaji were from the village of Mankuva in the Kutch district. They approached Shreej Maharaj with a view to becoming ascetics. However, Maharaj did not initiate them and made them return home. So, of their own accord, they dressed in saffron clothing and started begging for alms in the village [for their sustenance]. Eventually, their parents gave permission for them to become ascetics, so they returned to Gadhada. In order to test them, Shreej Maharaj banished them from the *Satsang* and cast them out. Still, they did not consider themselves to be averse from the *Satsang*. They went to a small shrine on the banks of the River Ghela and started singing devotional songs. Subsequently, Shreej Maharaj called them back and allowed them to remain with Him.

Question Which of these had cut off his genitals?

Answer It was Krishnaji who did this. His name was Ghanshyamanand Swami. The name given to Mulji was Sarvagnanand Swami {14}.

The chief Kathi of Gundali prevents the sadhus from making a meal, and drives them out of the village. For that, the two Kathi disciples have the chief Kathi killed, and they too are killed during that fight





By the command of Shreejimaraj, Sundarji Suthar removes his clothing, jewellery and moustache, and is sent to Kashi, wearing only a loin cloth. Still, no thoughts, other than about obeying Shreejimaraj's commands, enter his mind

The two Kathi disciples [Mamiyo and Meraman] were from the village of Gundali. Some *sadhus* of Lord Swaminarayan came to their home, so their mother arranged to prepare a meal for them. However, the chief Kathi of the village came to know about this and stopped them preparing the food, and drove the *sadhus* out of the village. As a result, the disciples had the chief Kathi killed and they too were killed; such was their favour (*paksh*) towards the *sants* {15}.

Sundarji Suthar was from Bhuj in the Kutch district. He served Shreejimaraj wholeheartedly and Shreejimaraj resided at his home on many occasions. By the mercy of Shreejimaraj, he attained a divine vision. On one occasion, he was leading the prince's wedding entourage. Shreejimaraj made him remove his clothing, jewellery and moustache, and sent him to Kashi wearing only a loin cloth and carrying only a pot made of a gourd. He did not say, 'Let me go to conclude the groom's entourage and then I will go there.' Such a thought did not even enter his mind. This cannot occur without having a thorough appreciation of Shreejimaraj's greatness {16}.

Dosa Vaniya was from the village Bandhiya. Shreejimaraj asked him to throw all his wealth into a well and wear only a loin cloth. He then sent Dosa Vaniya to Kashi with only a pot made of a gourd. When he reached Vadodara, he met Muktanand Swami who made him return to Shreejimaraj. According to Muktanand Swami's order, he returned to Shreejimaraj. Maharaj said to him, 'Go home, but do not enter the house if your wife is in it. If your wife leaves the house, you may enter. If you both happen to be in the house at the same time, you both have to fast.' They abided by Shreejimaraj's command for the rest of their lives {17}.



The four brothers from Golida, Rana, Raghu, Vashram and Bhim, fight with the Yams and drive them out of the village

Rana, Raghu, Vashram and Bhim were four brothers from the village Golida. They belonged to the Rajgar Brahmin community. Once, they saw Yams [the messengers of death] entering their village, to whom they said, 'Do not enter our village.' However, the Yams retorted, 'You may stop us entering your own homes but you will not be able to stop us coming into the village.' Still, the brothers were adamant and fought with them. They beat-up the Yams and drove them out of the village. Such was their strength. Of the four brothers, Bhim died and both Vashram and Raghu became ascetics. When Rana was on his deathbed, he told his mother that he would take her to the abode after twelve days of his own death. In accordance with his words, Rana came from the abode to collect his mother {18}.

Kasalba was an old lady from Kathlal. She requested Shreej Maharaj to dip His toe into a pot of water. She then poured the water into the village well, so that everyone in the village who drinks the water will attain salvation. Such was the great esteem that she held for Shreej Maharaj {19}.

The story of Prahladji is narrated in this Vachanamrut itself.

Q2 Shreej Maharaj said that He received a message from Ramanand Swami in which it stated, 'if You have a desire to remain in the *Satsang*, You will have to remain there, even by embracing a pillar.' What is the underlying message of this statement?

Ans Ramanand Swami said to Shreej Maharaj, 'You are the *sakshat* God who has appeared in a human form for the salvation of souls. Before You, everyone is like pillars, meaning they are all mortal and incapable. However, because You have come to bestow salvation to souls, You will have to live amongst such humans of this world. Also, You have brought *Muktas* such as Muktanand Swami with You from the abode. Remain under the command of these *Muktas*.' This means that if these *Muktas* ask God to grant salvation to insignificant, lowly souls, He must grant them salvation and allow the *Muktas* to do the same. This is the meaning of his message.

Rahasyarth Pradeepika Tika 111

Loya Section, Vachanamrut 4

In Samvat 1877, Kartik Vad 14 (Monday 4 December 1820), at approximately 9:00 a.m., Swami Shree Sahajanandji Maharaj was presiding at the court of disciple Sura in the village of Loya. He was dressed in white trousers (*surval*) and a coat (*dagli*) made of white *chhint*. A white turban (*pagh*) was adorned on His head. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Akhandanand Swami then asked Shreejimaraj, (1) “Infinitely many cosmoses exist. Within all these cosmoses, is the *Murti* of God exactly the same as it is in this cosmos, or is it different in any way?” Shreejimaraj replied, “Consider a grand temple made of crystal glass, surrounded by infinitely many small rooms, which are also made entirely of crystal glass. If a man stands in the glass temple that is at the centre, it appears as though he is in all the rooms, even though he is in one place. Similarly, God Himself always presides in His Akshardham. Infinitely many Pradhan-Purushs emerge from Mul-maya, and then, infinitely many cosmoses emerge from these Pradhan-Purushs. Although God remains in one place, i.e. Akshardham, by His own will, He is visible in the infinitely many cosmoses in infinitely many forms [1].” [1]

- (2) Again, Akhandanand Swami asked a question. (2) “Shree Krishna Narayan has an eternal form like that of a human. That form of God is forever invariable. However, the same God sometimes appears in numerous other forms, such as Machh, Kachh, Varah and Nrusinh. How should this be understood? From cosmos to cosmos, is the manner of bestowing salvation the same or it is different; and is the *Murti* of God the same or does it differ?” Shreejimaraj replied, “The *Murti* of God is indeed always the same. However, by His own will, He appears in a form that is most appropriate for the situation; and he reveals His lustre also in a fitting manner. Although He always exists with two arms, by His own will, He may show Himself in a form that has four arms, eight arms or even infinitely many arms, at various times. Similarly, He may show Himself in the forms such as Machh and Kachh. In this manner, He appears in a form that is most apt for the situation, but He eternally presides in the one same form [2].” [2]

“Although He resides in one place, through His omniscience, He pervades throughout the infinitely many cosmoses. Take the example of Vyasji, who was only one entity, but when he called out to Shukji, he permeated through all the moveable (*jangam*) and immoveable (*sthavar*) creations. When Shukji replied, he also responded through all the movable and immovable creations (Shreemad-Bhagwat Section 1 Chapter 2 Verse 2). In this manner, extremely accomplished individuals such as Shukji, are capable of permeating throughout the entire world. By the efficacy of their worship towards God, they have attained such Yogic prowess. Lord Purushottam is Himself a master of Yogic powers (Yogeshwar). He possesses the treasure of all Yogic powers. So what wonder is there in Him appearing in infinitely many cosmoses by His own will and in a manner that is most appropriate, whilst remaining in one

place? Why is it surprising that God possesses such abilities? Even a magician is able to perform simple illusions and astonish people of the world because they do not understand the magical tricks. All the Yogic powers exist within God. Those powers are immensely wondrous. So, how can a soul comprehend them [3]? [3]

“It is therefore mentioned in the Bhagwat that a number of souls have overcome the Maya of God. It is also said that no-one has managed to transcend the force of God’s Maya. From this, it should be understood that even if someone like Brahma has doubts about the Yogic prowess of God, he cannot be said to have transcended the force of God’s Maya. What is this doubt? The doubt consists of questioning, ‘why does God behave in such a manner?’ Conversely, someone who understands that God is all-powerful, believes that the manner in which He behaves is always appropriate. In this way, if he recognises God to be flawless, it can be said that he has overcome Maya [4]. [4]

“The method of bestowing salvation is the same. However, there are three categories of worshippers: the best, moderate and lowest. Each has infinitely many types of faith in God. Due to these differences, an infinite number of differing paths to salvation have apparently arisen. In reality, there is only one path to salvation, and only one form of God [5]. [5]

“This God is immensely powerful. No-one, even up to Akshar, is able to be as powerful as Him. This is an unequivocal principle [6].” [6]

Muktanand Swami then said to Shreej Maharaj, “Zinabhai became extremely disheartened today. He said, ‘Since God has not visited my home, what is the point of me living at that house?’” Hearing this, Shreej Maharaj said, “Love that is developed through confusion and stubbornness does not last until the end. The devotion and love of a stubborn person ultimately become worthless. Therefore, it is a very big fault for someone to become dejected and mope with a gloomy face.”

- (3) To that, Zinabhai commented, (3) “When God or *sants* of God visit our homes, our faces should blossom in delight. However, when God and the *sants* do not visit our homes, disappointment should be visible on our faces, and sadness should occur within our hearts.” Hearing these words, Shreej Maharaj said, “When God or *sants* come, one should become pleased. However, one must never become upset. If someone has that kind of upset temperament, in the end, something harmful happens to him. Therefore, in order to remain in accordance with the religious decree, one must happily carry out the commands of God, but must never become obstinate in order to get his own way. If God commands someone to go to another place, but then, that person becomes upset and disappointed, everything that God had previously given to him, such as His *darshan*, consecrated food and numerous types of spiritual knowledge, as well as the bliss derived from them, are all lost. Only the *tamas* attributes prevail from such a confused mind. He would consequently become disheartened and go to wherever he is asked. However, due to his anxiety, he would not be

able to properly carry out the command of God. A disciple of God must therefore, always remain immensely happy; and he should worship God with a joyous mind. However, he must never allow even slight discontentment to enter his heart, even when faced with an adverse place or time [7].”

[7]

Loya Section, Vachanamrut 4 {112}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreejimaraj has stated that whilst presiding in His own abode, He grants His *darshan* within infinitely many cosmoses in numerous different forms by His own will [1]. In the second, His *Murti* is always the same. However, by His own will, He assumes a form that is appropriate for a particular situation, and reveals as much lustre as is suitable for a particular circumstance. Although He always exists with two arms, by His own will, He may show Himself in a form that has four, eight or even infinitely many arms, at certain times. Similarly, He may show Himself in forms such as Machh and Kachh [2]. Through His omniscience, He pervades throughout the infinitely many cosmoses [3]. Whoever understands Him to be flawless, has overcome Maya [4]. The method of bestowing salvation is the same, but there are three categories of worshippers; the best, moderate and lowest. Each has infinitely many kinds of faith in God. Due to these differences, differing paths to salvation have apparently resulted [5]. No-one, even up to Akshar, is able to be as powerful as Him [6]. In the third question, Shreejimaraj has stated that one must never become obstinate in order to get his own way with Him and His *sants*. Even when faced with an adverse place, time, etc., one must not become disheartened [7]. These are the seven topics.

Q1 In Q.1, it is stated that a man who is standing at the centre of a temple made of crystal glass, which is surrounded by small rooms also made of crystal glass, can be seen in each of the rooms; and in a similar manner, God presides in Akshardham, whilst also appearing in all the cosmoses. However, in this analogy, an image of the man is seen in each of the rooms. Those images are merely illusions but not the true form. According to this, it seems that when Shreejimaraj appears in each of the cosmoses, it is also an illusion, just as the images are, and that He does not actually appear there. How should this be understood?

Ans The person's body is inanimate (*jad*). It is not capable of being seen in numerous places at once. In contrast, God is the divine (*chaitanya*) *Murti*. He is immensely capable and pervades everywhere. Therefore, He Himself gives *darshan* within the infinitely many cosmoses. He speaks with whoever He deems appropriate to speak to. He also assumes a form according to His will. There is nothing surprising about that. The inanimate examples can only describe one aspect of the phenomenon but cannot describe it completely. Therefore, when such an analogy is given, it should not be understood that it describes the principle entirely.

Q2 Shreejimaraj has said that although He presides in one place, He appears in infinitely many, different places. Does He appear in that very same form or does He have to assume infinitely many forms?

Ans Whilst residing in His lustre, i.e. in Akshardham, in accordance with His will, He appears in numerous places in the same form as He exists in His abode. He does not have to assume different forms. Such is His Yogic prowess.

Q3 In Q.2, it is said that the same God who presides in Akshardham, shows Himself in forms with four, eight, or infinitely many arms, and appears in forms such as Machh and Kachh. However, in GFS.41, GFS.45, GFS.51, GFS.56 Q.3 T.4, GFS.62 Q.1, GFS.63 Q.3, GFS.64 T.1, GFS.72 Q.2 T.4, GFS.78 Q.9; S.5 Q.2 T.3, S.17 T.1&2; K.7 Q.4, K.8 T.1,2&3, K.10. Q.1 T.4; L.7 Q.3 T.8, L.10 Q.6 T.8, L.12 Q.1, L.13 Q.2, L.14 T.2, L.17 Q.5 T.7; P.1 T.1, P.2, P.4, P.6 T.2, P.7 T.2, GMS.9 T.1, GMS.13 T.1,2&3, GMS.31 Q.1 and Q.2 T.5, GMS.50 T.1, GMS.67, and A.7 T.1, Shreejimaraj is described as being the cause of all incarnations and superior to them all. This seems like a contradiction. How should this be understood?

Ans A substantial difference exists between Shreejimaraj and the other incarnations. However, this Vachanamrut refers to the instances when Shreejimaraj Himself appeared in infinitely many forms to the followers of different creeds, in guises such as Machh and Kachh, and Ram and Krishna, and in forms with four, eight and infinitely many arms. In the Partharo T.9, it states that Shreejimaraj appeared to the followers of different creeds, in the form of the deity that they worshipped. These are the forms that should be understood here.

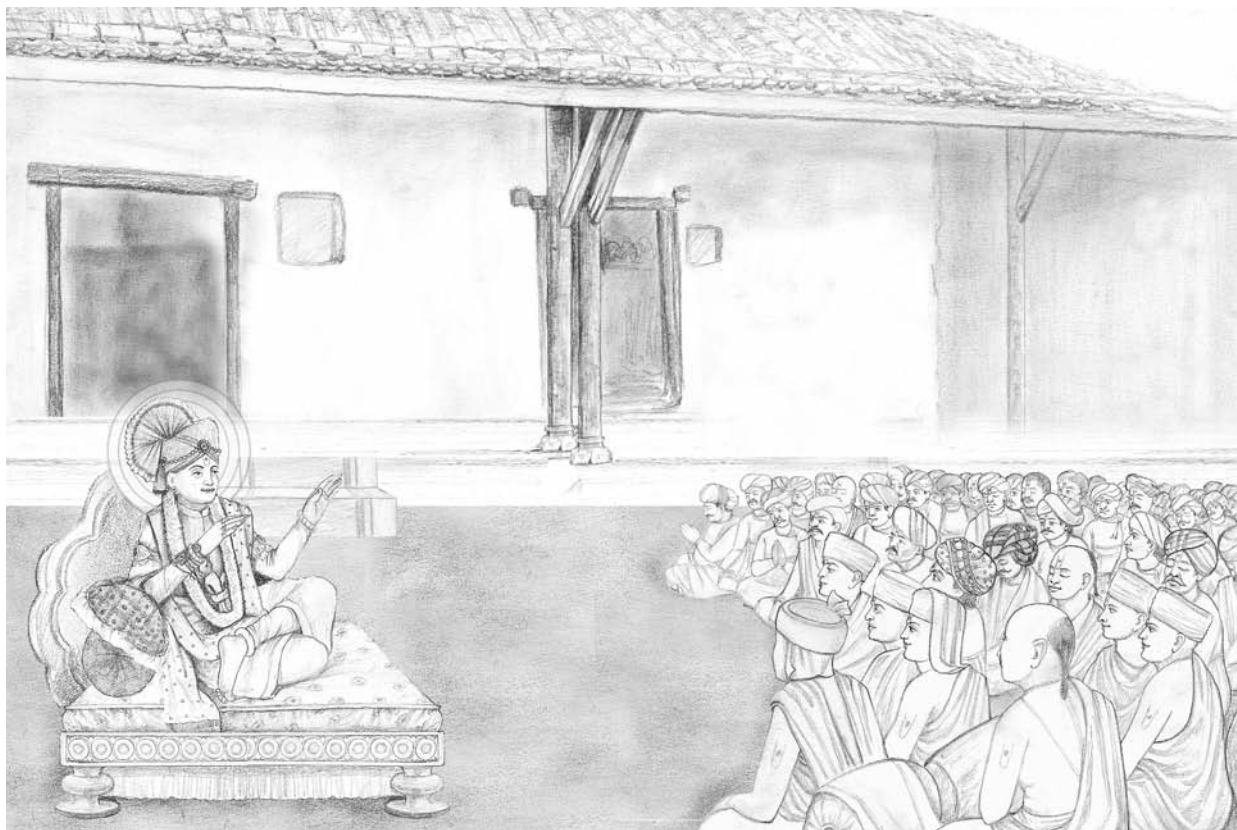
Q4 In Q.2 T.5, it is said that there are different categories of worshipper, their faith and salvation. How should this be understood?

Ans Someone may worship Shreejimaraj, but not recognise Him as, the incarnator of all incarnations such as Mul-akshar, the cause of all, and supreme. Instead, he may believe that Shreejimaraj is the same as the other incarnations. These should be understood as being the differences in *upasana*. The different categories of worshippers result from the differences in the *upasana* of disciples. Some worship Him believing that He is like Ramchandraj; some believe Him to be like Shree Krishna; while others consider Him to be like Vasudev; some believe that He is like Akshar. Some disciples worship Shreejimaraj as He is in reality. In this manner, differences exist amongst worshippers. The faith, meaning trust, is also dependent on the *upasana* of disciples. Therefore, differences also exist in the faith that disciples have in God. The path to salvation refers to attaining the same form as Shreejimaraj's lustre, and worshipping Shreejimaraj. In this manner, one attains absolute salvation (*aatyantik moksh*). This is the only path to attain salvation, but there exists no other path. When one recognises Shreejimaraj as supreme and worships Him accordingly, absolute salvation is attained. Only this attainment is considered to be salvation. Other than this, no other attainment can be called the supreme, absolute salvation. Therefore, this is the only path to absolute salvation.

Rahasyarth Pradeepika Tika 112

Loya Section, Vachanamrut 5

In Samvat 1877, Kartik Vad Amas (Tuesday 5 December 1820), during the night, Swami Shree Sahajanandji Maharaj was presiding at the court of the disciple Sura in the village of Loya. He was wearing white trousers (*surval*) and a coat (*dagli*) made of white *chhint*. A white turban (*pagh*) was adorned on His head. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.



Shreejimaraj presides amongst an assembly of sants and disciples at the court of the disciple Sura in the village of Loya

- (1) Then, Shreejimaraj asked all the *paramhansas* a question. (1) “What kinds of thoughts must be confessed for a person to be considered honest? What kinds of thoughts does a person refrain from confessing, in order for him to be considered deceitful?” The *paramhansas* could not answer the question, so Shreejimaraj said, “If a flaw exists in someone’s observance of the five *vartmans*, which is not being rectified through deliberation, he should confess the deficiency to a *sant* within whom such a fault does not exist. If he has perceived any demerit in a *sant*, this must also be confessed. If a doubt has arisen about his determination about God, this too must be confessed. Then, he can be considered to be

honest. However, if such thoughts arise in him and they are not confessed to a *sant*, he is considered to be deceitful [1].” [1]

(2) Shreejimaraj then asked another question. (2) “What kind of intelligence is needed to recognise a person who is deceitful and cunning?” The *paramhansas* could not answer this question. So Shreejimaraj answered, “The deceit of such a person can be recognised by closely associating with him. When staying with him, one should observe the manner in which he eats, drinks, sits, gets up, walks and moves. When one is away from him, his behaviours should be covertly observed via another person. In this manner, the nature of his deceitfulness is ascertained [2].” [2]

(3) Again, Shreejimaraj asked a question. (3) “An individual seems to be observing the *vartmans*, and it appears as though he has a determination about God. However, that is all a part of his deceit. He is clever and arrogant. Furthermore, he deceives others into thinking that his observance of the *vartmans*, and his determination about God, are far greater than those who are genuinely observing the *vartmans* and have a true determination. How can one deduce that his observance of the *vartmans* and his determination about God is hypocritical?” Again, the *paramhansas* could not answer the question. So Shreejimaraj said, “His hypocrisy is revealed when his prestige diminishes; it is not otherwise recognised [3].” [3]

(4) Again, Shreejimaraj asked, (4) “What kinds of thoughts causes someone to falter in his determination about God and in his observance of the *vartmans*? What kinds of thoughts do not result in a faltering in that manner? Also state the duration of how long the thoughts must persist before they cause one to falter in the religious decree and cause harm to the determination about God?” Again, the *paramhansas* could not answer the question. So Shreejimaraj said, “If a person tries to eradicate an inappropriate thought that could otherwise result in him contravening the religious decree, but it cannot be eliminated, and that thought does not occur for fifteen days or a month but then resurfaces spontaneously, then, such a thought results in his demise from the religion. The same is applicable to one’s determination about God. However, if an inappropriate thought occurs and it is eradicated immediately through the process of thought, and such a thought does not arise again, it does not cause one to decline from the religion or falter in his determination about God [4].” [4]

(5) Shreejimaraj again asked a question. (5) “Who is able to establish firm foundations in the *Satsang*, and whose foundations cannot be firm?” The *paramhansas* could not answer this question either. So Shreejimaraj answered, “Dattatreya acknowledged the virtues of the five basic elements (*panch-bhut*), the Moon, the animal, the prostitute, the maiden, his own body, etc. (Shreemad-Bhagwat Section 11 Chapter 7 Verse 32 - 36). Similarly, someone who has a nature of acknowledging the virtues of *sants*, establishes firm foundations in the *Satsang*. However, someone who does not have a nature for recognising virtues in *sants*, may continue to be in the *Satsang*, but his foundations are not firm [5].” [5]

(6) Again, Shreejimaraj questioned, (6) “Are all three aspects: *sants*, scriptures and one’s own thoughts, essential to completely conquer the *indriyas* and *antah-karans*, or is any single aspect sufficient? If you say that all three factors need to be combined in order to conquer them, what should be learnt from the *sants*; what should be gained from the scriptures, and what should be derived from one’s own thoughts?” The *paramhansas* could not answer this question either. So Shreejimaraj said, “From the scriptures, one should learn about the greatness of God and the *sants*. From the *sants*, one should learn the means to conquer the *indriyas*, such as concentrating one’s vision on the tip of the nose, and not listening to gossip. Using thoughts, these methods, taught by the *sants* should be understood as beneficial to one’s betterment and behave accordingly. Through these three factors, the *indriyas* and *antah-karans* are conquered [6].” [6]

(7) Then again, Shreejimaraj asked, (7) “Are the *antah-karans* conquered by controlling the *indriyas*, or are the *indriyas* controlled by conquering the *antah-karans*?” The *paramhansas* were unable to answer this question too, so Shreejimaraj answered it. “The *indriyas* should be conquered by physical restraint. Even though the *indriyas* have been controlled, the *antah-karans* may be conquered by controlling the *indriyas*, only if the five *vartmans* are strictly observed. However, it is not possible to conquer the *indriyas* by only controlling the *antah-karans*, but the *antah-karans* can be conquered by controlling the *indriyas*. This is because, when the *indriyas* are controlled, they are not allowed to pursue the sensations, so the *antah-karans* become despondent as they realise that sensory pleasures will not be attained from that body [7].” [7]

(8) Once again, Shreejimaraj asked a question, (8) “How are the *indriyas* conquered and how can the *antah-karans* be controlled?” The *paramhansas* could not answer this question either. Shreejimaraj said, “The *indriyas* are conquered by means such as observing the commandments meant for ascetics, which are stipulated in the Dharma-shastras; controlling one’s diet; observing the fasts such as Tapt-kruchhra, Chandrayan; intentionally subjecting oneself to cold, heat, hunger and thirst; performing recitals, discourses and devotional songs about God; performing worship and remembering God; and mastering the postures. The *antah-karans* are controlled by means such as considering the greatness of God; meditating on Him; and having a conviction about the soul (*aatma-nishtha*) [8].” [8]

Loya Section, Vachanamrut 5 {113}

Rahasyarth Pradeepika Tika

There are eight questions in this Vachanamrut. In the first, Shreej Maharaj has stated the characteristics of a deceitful and an honest individual [1]. In the second, Shreej Maharaj has stated the means to recognise a deceitful person [2]. In the third, when the prestige of a deceitful person diminishes, the hypocrisy in him is revealed [3]. In the fourth, if inappropriate thoughts do not arise again, they do not cause one's demise from the religious decree, nor do they cause one's determination about God to falter [4]. In the fifth question, Shreej Maharaj has stated that if a person has a nature of acknowledging the virtues of *sants*, firm foundations within the *Satsang* are established [5]. In the sixth, the three factors required in order to conquer the *indriyas* and *antah-karans* are stated [6]. In the seventh question, it is stated that by conquering the *indriyas*, the *antah-karans* are controlled [7]. In the eighth question, the different methods of conquering the *indriyas* and *antah-karans* are stated [8]. These are the eight topics.

Q1 In Q.4, it is said that an inappropriate thought that spontaneously resurfaces within a month causes one to contravene the religious decree, and falter in his determination about God. What is the means of stopping such inappropriate thoughts from arising again?

Ans One should discard all pride; be honest and humble; pray to God or a *Mota-purush* (*Sat-purush*); and please them by remaining in their service. Due to their mercy, they will eradicate such inappropriate thoughts.

Q2 In Q.5, by giving the example of Dattatreya, it is explained that one should acknowledge only the virtues of *sants*. However, in GFS.53, it is said that one should demerit a *sant* if he contravenes the boundaries of the five *vartmans*. How should this be understood?

Ans It is said that one must acknowledge only the virtues of the *sants* who are obeying the commandments of Shreej Maharaj. Acknowledging the virtues is the means for one to flourish. Therefore, the virtues of anyone who abides by the five *vartmans* should be recognised. However, if someone sees virtue in a person who is violating the five *vartmans*, he considers him to be a *Sat-purush*. He is unable to sever associations with that individual and instead associate with a *sant* who does abide by the religious decree. Virtues do not develop in him. To the contrary, he diverges from the *Satsang* as a result of the inappropriate association. Therefore, it is said that the virtues of such individuals should not be acknowledged. One must never associate in any manner, even by mistake, with a person who disobeys the commands of Shreej Maharaj. This is one of our principal tenets.

Rahasyarth Pradeepika Tika 113

Loya Section, Vachanamrut 6

In Samvat 1877, Magshar Sud 1 (Wednesday 6 December 1820), during the night, Shreejimaraj was presiding at the court of Sura Khachar in the village of Loya. He was adorned in a white scarf (*khes*) and He was wearing a coat (*dagli*) made of white *chhint*. A white turban (*feto*) was adorned on His head and another similar white cloth was tied as a chinstrap (*bokani*), the free end of which was draped from His head. A quilt (*chofal*) was draped around Him. A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.

- (1) Shreejimaraj then asked the *paramhansas* a question. (1) “After joining the *Satsang*, what is the rarest spiritual means of attainment that there is?” The *paramhansas* were not able to answer the question, so Shreejimaraj said, “Acquiring the virtues of an *Ekantik* [disciple] is the rarest of all the attainments. What are the virtues of the *Ekantik*? They refer to performing devotion (*bhakti*) to God whilst adhering to the religious decree (*dharma*), spiritual knowledge (*gnan*) and asceticism (*vairagya*). These are the virtues of an *Ekantik* [1].” [1]
- (2) Again Shreejimaraj asked, (2) “Amongst all the means in the religious decree, which one is such that if it is practised, all the other means are encompassed within it? Amongst all the means with respect to God, such as worship, remembrance, singing religious songs and listening to discourses, which one is such that at times of crisis, if all the other means are abandoned and only this one is retained, all the others are also retained?” Shreejimaraj Himself answered the question. “Of the means in the religious decree, if one remains free of lust, all the other means are retained [2].” [2]
- “Of all the means related to God, if one’s determination about God remains, all other means are retained [3].” [3]
- (3) Again Shreejimaraj asked a question. (3) “What kind of understanding, if it is kept firm, results in good, and if it is altered, it results in misery? What kind of an understanding, if it is continually changed, results in good, and if it is not altered, it results in misery? He answered the question Himself again. “One’s determination about God must never be altered. Moreover, by listening about the greatness of God, that determination should be strengthened. The result of this is good. If this understanding is repeatedly altered, misery ensues. Someone may have made a strong decision of his own accord, to perform a particular task in a particular manner, but if a *sant* instructs him to change his mind, he should change his decision, again and again. The *sant* may tell him that he should not sit somewhere, or should not do something. In this case, he should not sit there, and should not perform that task. Good results if one’s mind is changed in this manner. However, if a person does not alter his understanding and continues to behave according to his own wish, it results in misery [4].” [4]

- (4) Shreejimaraj again asked a question. (4) “By sitting with or listening to what type of disciple or *paramhans*, who perfectly adheres to the religious decree, results in a fault developing within us?” Again, He answered the question Himself, “Someone may have a determination about God and abide by the religious decree, but if he remains interested in worldly issues; has arrogance for his body (*deh-abhiman*); and has an ego, he certainly demerits God and a *sant* if they rebuke him for these traits. He slanders the demerits of God and the *sant* in front of others. For this reason, he is a person who is averse from God. One must never associate with such a person in any manner. If someone does, harm is caused to him [5].” [5]
- (5) Again, Shreejimaraj asked, (5) “What type of *sadhu* must never be accompanied when going to bathe, must not be slept besides or even not listened to when he talks, even though he abides by the religious decree and has a determination about God?” He answered the question Himself. “A *sant* may speak without courage and say, ‘Can the virtues, such as being free from lust, be attained by only one birth? They can only be attained by the grace of God; otherwise salvation is only achieved after numerous births. Is salvation possible in this birth?’ In all respects, one must sever any association with anyone who speaks in such a cowardly manner [6].” [6]
- “Someone may say, ‘We have attained fulfilment in this very birth, so what influences do the flaws, such as lust, anger, pride, jealousy and arrogance have? By the prowess of God and the *sants* I will abolish them all.’ One should remain associated in all respects, with someone who speaks in this way, and who remains vigilant in his endeavour to destroy the flaws, such as lust from within him [7].” [7]
- (6) Shreejimaraj again asked a question. (6) “What kind of a *sadhu* should not be associated with, even though he may be speaking courageously?” He answered the question Himself. “A *sadhu* may place importance on his personal endeavours and believe that he has become fulfilled because of his own efforts, but not acknowledge the strength of God. He believes, ‘I want to please God by a particular means.’ One must never associate with such a *sadhu* [8].” [8]
- (7) Once again, Shreejimaraj asked a question. (7) “What kind of *sadhu* should be associated with, and what kind must not be associated with?” Again He answered the question Himself. “A *sadhu* that we stay with may strictly abide by the *vartmans* and he may have a firm determination about God. However, if he does not rebuke us and instead carefully looks after us and pampers us, we must not associate with him, even if he is considered by others to be as eminent as Muktanand Swami. A *sant* may continue to rebuke us and be vigilant about our dispositions until they are eradicated; and does not tolerate any deficiencies; one should associate with this kind of *sant*, even though he may not be considered to be eminent by others [9].” [9]
- (8) Then again, Shreejimaraj asked a question. (8) “A *sant* may possess all the great virtues, such as devotion and spiritual knowledge, but which particular malignant flaw is such that if it exists within him, he should not be associated with?” He answered the question Himself. “Despite all his other good points, he may be very lazy, sleep too much, and procrastinate

when someone else reminds him to perform the religious duties such as bathing, meditating, etc., and he says, 'There is no hurry! I will do it shortly. It will be done eventually.' Such a *sant* must not be associated with [10].”

[10]

- (9) Again, Shreejimaraj asked a question. (9) “A *sadhu* may speak well. However, a flaw exists in his speech such that his discourses should not be listened to. What is this fault?” He answered the question Himself. “Due to his ego, he may boast about the superiority of his own devotion, spiritual knowledge, asceticism and adherence to the religious decree whilst he speaks, and he may suggest that the virtues, such as spiritual knowledge and devotion, in other *sants* are inferior. If such a flaw exists in his speech, his discourses must not be listened to [11].”

[11]

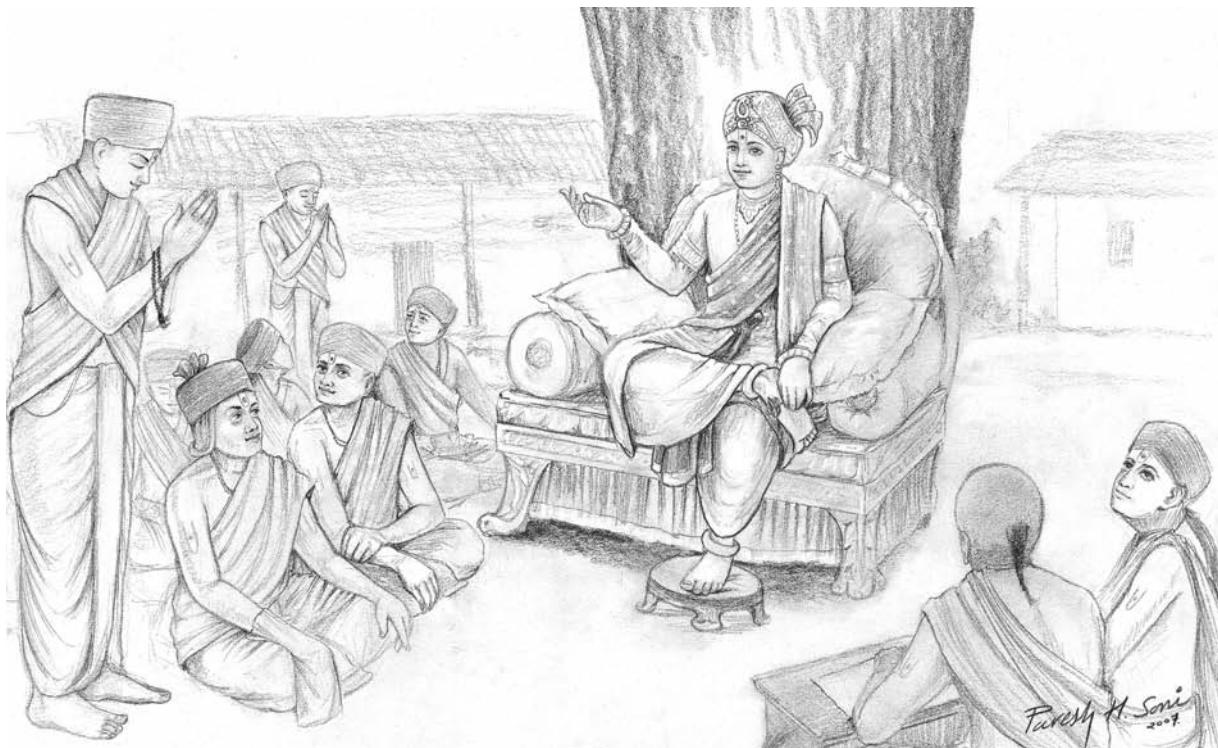
- (10) Once again, Shreejimaraj asked a question. (10) “What kind of speech is considered to be like nectar, even though it may be harsh?” Again He answered the question Himself. “The words of a *sant* that are harshly critical of his relatives, such as his mother, father, sister, brother or his own caste, is worthy of listening to. This is because anyone who hears these words, recognises the virtues of the *sant* and realises that he has no affection for his relatives, etc. Therefore, such words should be considered as being like nectar [12].”

[12]

- (11) Again, Shreejimaraj asked a question. (11) “Under what circumstances should pride be maintained and under what circumstances must it not be kept?” He then gave the answer Himself. “One must never have pride in front of a firm disciple of God, even if he is simple and meek. However, one should keep pride when dealing with someone who has diverged from the *Satsang*, and one must never be oppressed by him. In fact, whilst answering him, harsh and retorting words must be used [13].”

[13]

Shreejimaraj asks, “Who will go to Buranpur or Kashi for Me?” A *sant* stands up and humbly agrees to go, in order to please Shreejimaraj



- (12) Again, Shreejimaraj asked a question. (12) “When must affection [for God] be kept, and when should it not be kept?” He answered the question Himself. “I may generally ask all the *sants*, ‘Who will go to Buranpur or Kashi?’ But no-one replies. At that time, someone should get up from the assembly and say, ‘Maharaj! If You permit me, I will go.’ Having said these words and receiving My permission, he must go wherever I need him to go. In order to please Me, one should not have any kind of affection for My *darshan*, etc., under such circumstances [14].”

[14]

“Being displeased with someone, I or a *sant*, may have rebuked him, insulted him and ostracised him. Due to his grief, he may cry. At that time, an averse *sadhu* who roams alone, may approach him and start to demerit the *sants* and Me. One must always show deep affection towards the *sants* and God in front of such a person, and should pronounce, ‘I belong to them. Even if they cut me into little pieces, still, I will never demerit them. They are the ones who are able to grant me salvation.’ In such circumstances, one must always show deep affection [15].”

[15]

- (13) Again, Shreejimaraj asked a question. (13) “What deed must not be performed, even if God becomes pleased by it? What deed should be carried out, even if God becomes displeased by it?” He answered the question Himself. “If I ask someone to perform a task that contravenes the religious decree, one should procrastinate. This means that he should delay performing the deed, but that command must not immediately be obeyed. When Lord Shree Krishna asked Arjun to cut off Ashwatthama’s head, he did not obey the command (Shreemad-Bhagwat Section 1 Chapter 7 Verse 25 - 50). If I give a similar command, it must not be obeyed, even if I am pleased for that task to be performed. Furthermore, any command that contravenes the five *vartmans* must not be obeyed. If God becomes displeased when these two types of commands are not obeyed, He should be allowed to become extremely angry. Under these circumstances, one should not try to please Him [16].”

[16]

- (14) Again, Shreejimaraj asked a question. (14) “Whilst meditating on God, numerous nasty thoughts arise in the mind in the same way that gigantic waves rise within the oceans. How can such vile thoughts be eradicated?” He Himself then replied, “When such nasty thoughts arise, one should stop meditating and without being embarrassed, loudly chant, ‘Swaminarayan, Swaminarayan,’ to the accompaniment of clapping. One should pray to God, ‘Oh supporter of the poor (*deen-bandhu*)!; Oh ocean of mercy (*daya-sindhu*)!’ The names of God’s senior *sants* such as Muktanand Swami should be recited and they should be prayed to. Then, all the nasty thoughts subside and peace prevails. Other than this, there is no other way to eliminate such vicious thoughts [17].”

[17]

- (15) Shreejimaraj again asked, (15) “There is an immensely great virtue that is highly regarded in the *Satsang* and is praised by all, yet it is appropriate to discard it. What is this virtue? Also, there is a flaw that should be adopted. What is this flaw?” He answered the question Himself. “Someone like Muktanand Swami adheres to the *vartmans* more strictly than all others. As a result, other

sants feel distressed as they cannot behave similarly. Such a virtue, even though it is immensely great, should be discarded. It is appropriate for all *sants* to behave in the same manner. Even though behaving in the same manner may be a flaw, such a fault should be adopted [18].”

[18]

- (16) Again, Shreej Maharaj asked a question. (16) “Amongst the *sants*, what one fault is such that if it is eradicated, all the faults are eliminated? What one virtue is such that if it is adopted, all virtues develop?” He answered the question Himself. “Arrogance about the body (*deh-abhiman*) is the one flaw within which all other faults exist. If it is eliminated, all flaws are destroyed. ‘I am a soul, which is independent from the body.’ Adopting this virtue, of having a conviction about the soul (*aatma-nishtha*), gives rise to all other virtues [19].”

[19]

- (17) Shreej Maharaj asked another question. (17) “By indulging in what kinds of the five sensations, does the intellect become enlightened, and by indulging in what kinds of the five sensations results in the intellect becoming darkened?” He gave the answer Himself. “If one indulges the five senses in God, enlightenment occurs within the intellect. However, if someone indulges the five senses in worldly issues, darkness prevails within his intellect [20].”

[20]

- (18) Again, Shreej Maharaj asked, (18) “What kind of place, circumstance, association and activity should be avoided, even if it is the command of God?” He answered the question Himself. “Residing in a place, where contact with relatives occurs frequently, should be avoided, even if it is God’s command to reside there. Also, if I ask someone to sit and have My *darshan*, but at the same time women are to be seen there, he should not sit there. Instead, he should make an excuse and leave. Any similar associations and activities must be avoided. A person should not remain in a place where the circumstances are unfavourable, such as where riots are occurring, even if it is the command of God to remain there. He must not remain in such a place and suffer violence. He should move from there [21].”

[21]

- (19) Shreej Maharaj asked a question. (19) “Which scripture should be listened to and studied, and which should not be listened to or studied?” He again answered the question Himself. “The scriptures that do not advocate God to be *sakar*, and do not give credence to the incarnations of God, must never be listened to or studied. Even though a scripture may comprise of pure Vedant and may have been compiled by a very intelligent person, if it advocates the philosophy of Adwait and God to be a *nirakar* entity, it must never be studied or listened to. Straightforward devotional songs, such as those composed by the disciple Ranchhod, which contain descriptions of the *Murti* of God, may be sung and listened to. Other similar scriptures should also be studied and listened to [22].”

[22]

Loya Section, Vachanamrut 6 {114}

Rahasyarth Pradeepika Tika

There are nineteen questions in this Vachanamrut. In the first, Shreejimaharaj has stated that, acquiring the virtues of an *Ekantik* is the rarest of all achievements [1]. In the second, if one remains free of lust, all the other religious decrees are retained [2]. All the other means are contained within one's determination for God [3]. In the third question, good results from not allowing the determination about God to alter. By the command of a *sant*, a person should change his mind about insignificant issues [4]. In the fourth question, Shreejimaharaj has stated that even if someone has a determination about God and abides by the religious decree, if he remains interested in worldly issues; has arrogance about his body; and has an ego, harm comes to anyone that associates with him [5]. In the fifth, someone may possess both a religious decree and a determination about God, but if he speaks in a cowardly manner, all associations with him must be severed [6]. One should associate with a person who remains vigilant about his endeavours to destroy the flaws, such as lust, that exist within him [7]. In the sixth question, one should not associate with a person who does not give credence to the strength of God and instead, places an importance on his own personal endeavours [8]. In the seventh question, Shreejimaharaj has stated that someone who does not rebuke us, must not be associated with, even if that person has a determination about God and may abide by the *vartmans*. Someone who rebukes us may not be considered eminent in the eyes of others, but he should still be associated with [9]. In the eighth question, one must never associate with someone who is lazy, even if virtues such as devotion and spiritual knowledge exist within him [10]. In the ninth question, the words of someone who boasts about his own superiority and infers that the virtues, such as devotion and spiritual knowledge in other *sants* are inferior, should never be listened to [11]. In the tenth question, the harsh words of a *sant* who criticises his own relatives should be listened to [12]. In the eleventh question, one must never have pride in front of a meek disciple. However, one should have pride when dealing with someone who has diverged from the *Satsang* [13]. In the twelfth, one should go to wherever God asks, but should not have any affection for remaining where God's *darshan*, etc., occurs [14]. Someone who is averse from God may demerit God or a *sant*. Before such a person, one should show deep affection towards God and the *sant*, but must never demerit God [15]. In the thirteenth question, Shreejimaharaj has stated that even a command from God should not be obeyed if it contravenes the religious decree or the *vartmans* [16]. In the fourteenth question, if whilst meditating on God, nasty thoughts arise, one should pray to God and the *Muktas*. The nasty thoughts then subside [17]. In the fifteenth, behaving better than others is a virtue, but it must be discarded. Instead, one should behave in a similar manner to others [18]. In the sixteenth question, arrogance about the body is the one flaw within which all faults exist. Conviction about the soul is the one virtue within which all virtues reside [19]. In the seventeenth question, Shreejimaharaj has stated that if one indulges the five senses in God, enlightenment occurs within the intellect; and indulging them in worldly issues results in the intellect becoming darkened [20]. In the eighteenth question, even if it is God's command, one must not remain in

a particular place or perform an activity through which contact with his relatives occurs; where women are also seen along with having the *darshan* of God; or where riots occur [21]. In the nineteenth, a scripture that advocates that God is *sakar* may be read and listened to. However, a scripture that states that God is *nirakar* must never be read or listened to [22]. These are the twenty-two topics.

Q1 In Q.11 T.13, it is stated that one should have pride when dealing with someone who has diverged from the *Satsang*; and whilst answering such a person, harsh and retorting words should be used. How can someone who has diverged from the *Satsang* be known?

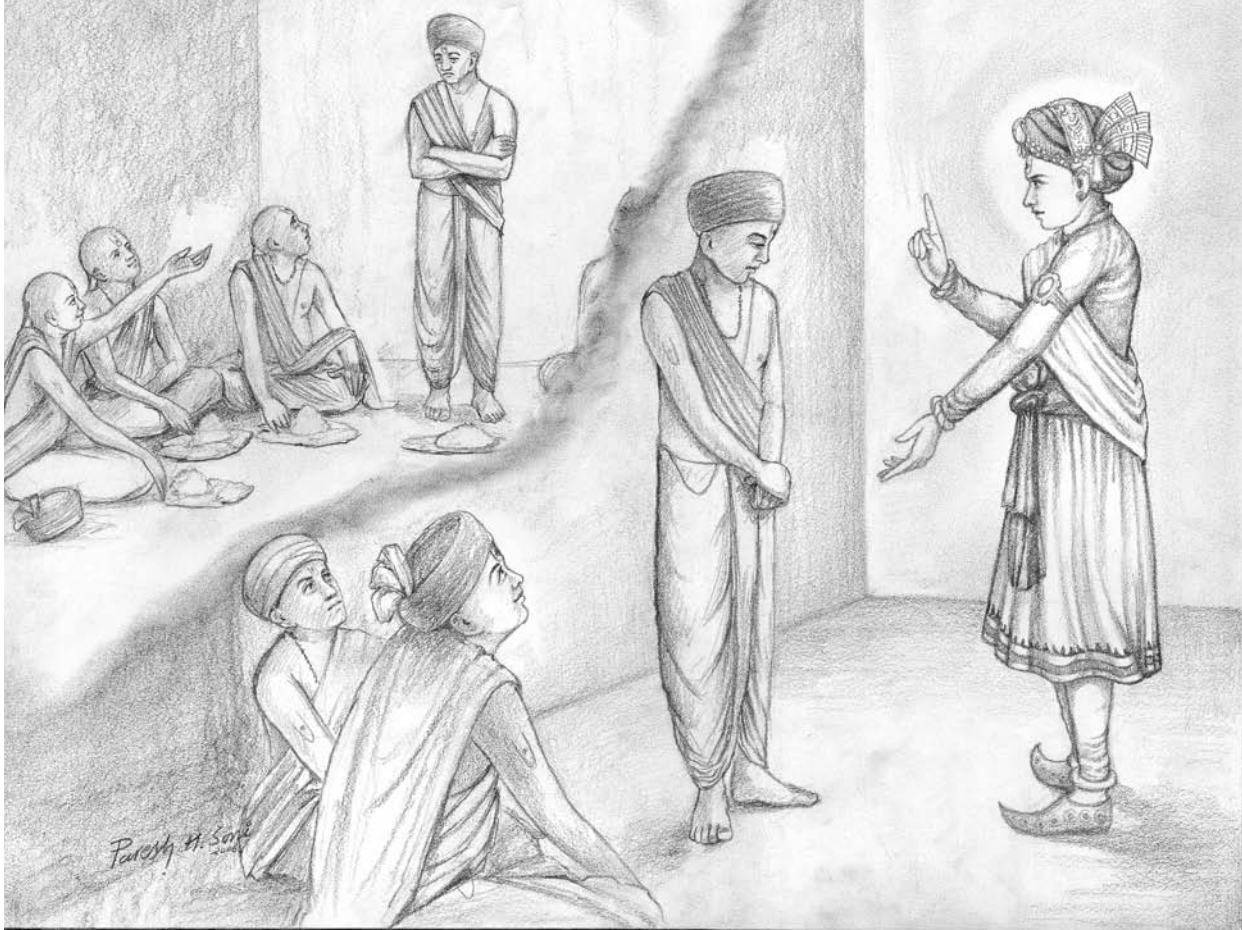
Ans If someone contravenes vows such as remaining free from lust, or demerits a *sant* or the *Satsang*, he should be recognised as someone who has diverged from the *Satsang*. One must never be lured, by pressure, etc., to such a person.

Q2 In Q.13 T.16, it is stated that if God gives an inappropriate command, it must not be obeyed. However, in S.2 Q.2 T.3, it is said that even if the command seems inappropriate, it must be immediately obeyed. How should this be understood?

Ans In S.2, it is said that when Shreej Maharaj gave *darshan* in a human form, He may have asked someone to eat without bathing, or eat grain on the day of the Ekadashi fast, or to perform other such deeds that contravene the regulations of the scriptures. There may be hesitancy in obeying such commands, but at that time, one should agree to carry out the commands. If Shreej Maharaj strictly insists, the command should be obeyed. However, in this Vachanamrut, it is stated that the command must not be obeyed if it contravenes the *varmāns*, such as avoiding lust. Today, even if an eminent *Mukta* gives a command to eat without bathing, or eat grain on the day of the Ekadashi fast, it must never be obeyed. In that case, how can one agree to do something that contravenes the *varmāns*? One should not even associate with someone who gives such commands.

Q3 In Q.15 T.18, it is stated that one should discard the virtue of behaving better than others, and instead, he should behave similarly to others, even if it is considered a flaw to behave in that manner. What is the reason that this has been said?

Ans In Samvat 1869 (1813 CE), Shreej Maharaj sent four hundred *sants* from Gadhada with a command to continue walking in an Easterly direction and not return until lightening strikes on Ashadh Sud 5. Accordingly, the *sants* started walking. When they were on the way to Buranpur, lightening struck so they immediately returned from that point. They came across a village near Vadodara, where they stayed for the night in the warehouse of a Baniya. It rained heavily for four consecutive days, which resulted in the *sants* being unable to go to collect alms. The Baniya requested, 'Either eat my food or leave my place. I will not let you starve here.' However, Maharaj had forbidden the *sants* to continuously accept a meal from the same person for more than four days. So the *sants* refused his meal. Muktanand Swami then said to the *sants*, 'Where can we go in this rain? I will pray to Maharaj. You should all eat the meal.' All the *sants* ate, but Aatmanand Swami did not eat. They continued their journey and arrived at another village. That



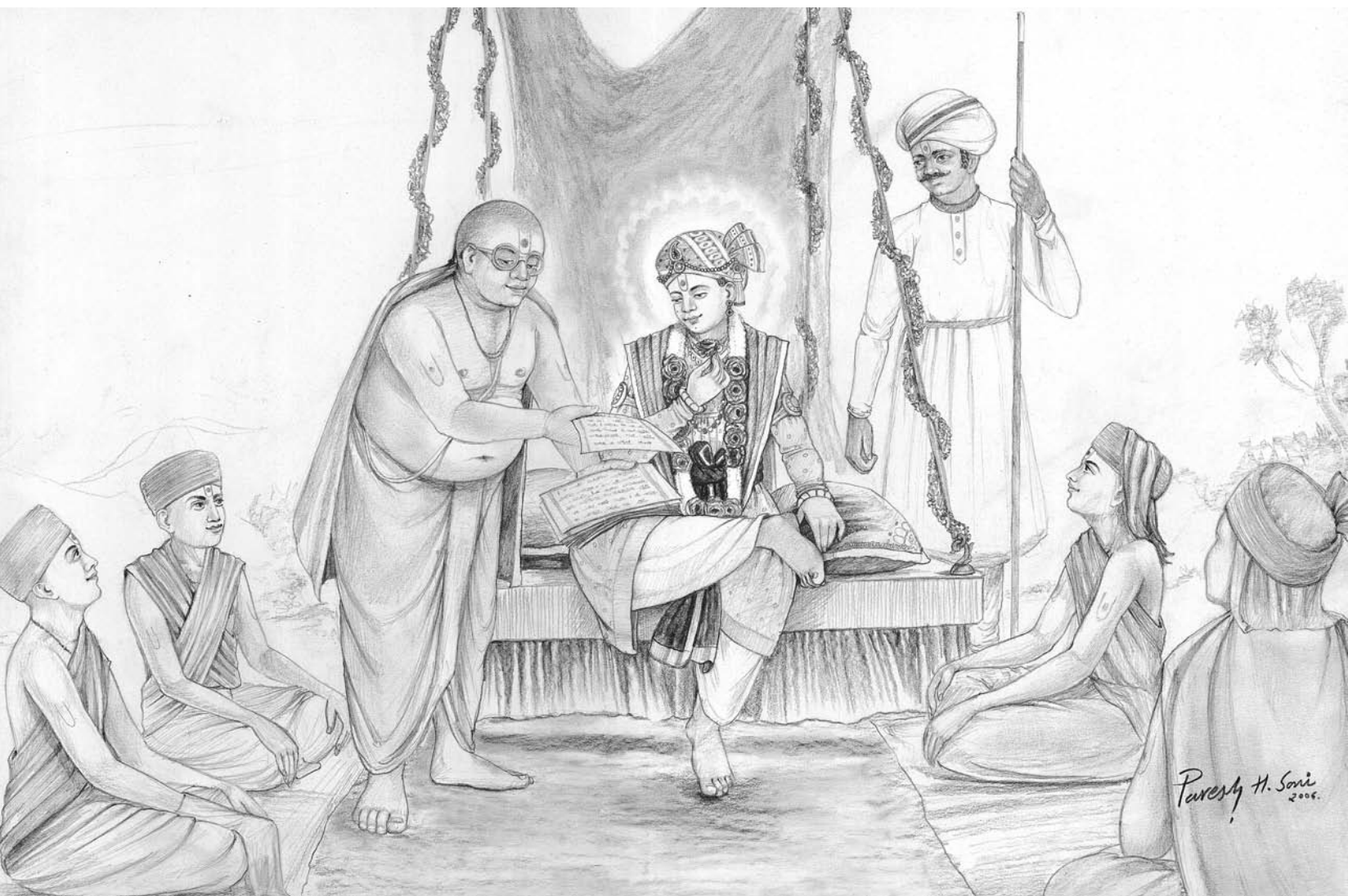
Muktanand Swami commands the *sants* to eat, because they were to endure a long, tiring journey ahead of them. However, Aatmanand Swami refuses to eat because it is a contravention of Shreej Maharaj's commands to eat at the same place for more than 4 days. When they return to Shreej Maharaj, He reprimands Aatmanand Swami for not obeying Muktanand Swami, and not behaving like all the other 400 *sants*

day was the 12th day of the lunar month, [the day after the Ekadashi day of fasting]. A disciple requested them to accept a meal from him to break their fast. Whilst the *khichadi* was being made, he secretly had *ghee* added to it. The *sants* sat in rows to dine. They smelt the fragrance of *ghee* in the *khichadi* so they refused to eat it. However, Muktanand Swami said, 'It is the day after our fast, and we have to cross the Bhal region. We will not be able to withstand the hunger. Therefore, you may eat the food.' All the *sants* ate because of Muktanand Swami's command, except for Aatmanand Swami. When all the *sants* reached Maharaj, Muktanand Swami confessed, 'Oh Maharaj! We have disobeyed two of Your commands.' Shreej Maharaj became extremely pleased and said, 'Swami! What you did was absolutely right. Under such adversity, what you did was precisely what should be done. I become pleased by these actions.' Having said these words, Shreej Maharaj reprimanded Aatmanand Swami, 'The degree of asceticism in Muktanand Swami is ten times greater than it is in you. He knows how to look after *sadhus*. If you were to lead the *sadhus*, you would have harassed them all. All the *sadhus* would have abandoned you.' Under such circumstances, it is said that one should behave in accordance with others. However, it is not stated that one should behave in accordance with those who are disobeying the commands of the Nishkaam-shuddhi and Dharmamrut; one must never associate with such a person.

Rahasyarth Pradeepika Tika 114

Loya Section, Vachanamrut 7

In Samvat 1877, Magshar Sud 3 (Friday 8 December 1820), Shreej Maharaj was presiding on a dais, at the court of Sura Khachar in the village of Loya. A white turban (*pagh*) was adorned on His head, on which, there was a *chhoglu*. He was wearing a coat (*dagli*) made of white *chhint* and white trousers (*surval*) that were padded with cotton. A white shawl (*pachedi*) was draped around Him. A congregation of *munis* and disciples from various regions had assembled before His lotus face. At that time, Nityanand Swami brought a manuscript of the Vachanamrut scripture and presented it to Shreej Maharaj. He became extremely pleased when He saw the scripture (Shreemad Unmat-ganga-mahatmya Part 1 Chapter 78 Verse 1 - 17).



Nityanand Swami shows the manuscript of the Vachanamrut scripture to Shreej Maharaj

Addressing the *paramhansas*, He said, “Today, if you ask questions about complex issues, I (1) shall talk.” Muktanand Swami then asked a question. (1) “It is said in the Shruti:

॥ ऋते ज्ञानान्न मुक्तिः ॥

Salvation cannot be attained without spiritual knowledge,

Hiranyakeshiy-shakha Shruti

॥ तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

Only by knowing Him [God], can one truly transgress death. There exists no other path to such an attainment.

Shvetashvatar Upanishad, Chapter 3 Verse

“In that Shruti, it is said that a soul attains salvation specifically when he acquires the spiritual knowledge about God. However, the scriptures also expound other means to attain salvation. If salvation is attained solely through spiritual knowledge, what is the purpose of the other means?” Hearing the question, Shreejimarharaj said, “Knowledge refers to knowing about something.” However, Nityanand Swami doubted, “If only knowing about something is knowledge, then the entire world knows about God through the scriptures, yet not everyone attains salvation.” Shreejimarharaj questioned, “Salvation is not attained by knowing God indirectly through the scriptures. When the incarnations of God, such as Ram and Krishna, were perceptible to all humans, did they all attain salvation?” Muktanand Swami replied, “Those who have personally seen God attain salvation after several births.” Shreejimarharaj said, “Those who know God through the scriptures, also similarly attain salvation after several births. This is because He, who is known through the scriptures is also He, who is perceived by the eyes; and He, who is perceived by the eyes is only He, who is known through the scriptures. The merit of both is the same and both result in the attainment of salvation after several lives. If someone has listened to God through the ears, has he not gained knowledge? He has, but it can only be said that he has listened to God. If someone has touched God with his skin, has he not gained knowledge? He has, but it can only be said that he has touched God. If someone has looked at God with his eyes, has he not gained knowledge? He has, but it can only be said that he has seen God. If someone has smelt God with his nose, has he not gained knowledge? He has, but it can only be said that he has smelt God. If someone has talked about God with his tongue, has he not gained knowledge? He has, but it can only be said that he has described God. In this manner, knowledge is attained through the external *indriyas* [1].

[1]

“Knowledge is also attained through the *antah-karans*. The knowledge of experience is under the authority of the soul, which is above the *antah-karans* and *indriyas*. Which of these are you referring to as knowledge? For the creation of the universe, God had assumed the form of Aniruddh. All the movable and immovable entities of the universe exist according to the space within it. Assuming the form of Sankarshan, He destroys the universe; and assuming the form

of Pradyumna, He sustains it. He also assumes the forms of the incarnations such as Machh and Kachh [2].

[2]

“In this manner, He assumes a form in accordance with the necessity of His actions. There are some activities that cannot be perceived by the *antah-karans* or the *indriyas*; they can only be discerned by the knowledge of experience. For the accomplishment of such activities, God assumes an appropriate form. Some activities are perceptible by the *indriyas* and the *antah-karans*. In order to fulfil these, God assumes a form accordingly. Is your question that, which of these forms of God should one have knowledge about in order to attain salvation?” Nityanand Swami said, “I am saying that salvation is attained by gaining knowledge about the form of God that is perceptible by all three; the *indriyas*, *antah-karans* and experience.” Shreejimaraj explained, “Shree Krishna is such a God. He has spoken about himself:

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

*I transcend the perishable entities; and am also supreme
amongst the imperishable entities.*

Bhagwad-Gita Chapter 15 Verse 18

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

I am spread throughout the universe, with a single fragment of my spiritual power.

Bhagwad-Gita Chapter 10 Verse 42

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव । मत्तः परतरं नाऽन्यत् किञ्चिदस्ति धनंजय ॥

Oh conqueror of wealth (Dhan-anjay [Arjun])! There is nothing at all that is superior to me. Like gems are threaded on a string, all the creations are strung on me.

Bhagwad-Gita Chapter 7 Verse 7

पश्य पार्थ मे रूपाणि शतशोऽथ सहस्रशः ॥

Oh son of Prutha (Parth [Arjun])! Observe my hundreds and thousands of divine forms.

Bhagwad-Gita Chapter 11 Verse 5

“Through these and other such verses, he describes himself as being imperceptible to the *indriyas* and *antah-karans*. Therefore, in order to truly appreciate God, one must recognise the *pratyaksh* God through all three, i.e. the *indriyas*, *antah-karans* and experience. Only then can someone be classified as being a truly knowledgeable person. If any one of the three is lacking, it cannot be considered to be complete knowledge. The cycle of birth and death is not traversable through such an incomplete knowledge [3].”

[3]

- (2) Nityanand Swami then asked a question. (2) “It is understandable that someone who has not recognised the *pratyaksh* God through his *indriyas*, *antah-karans* and experience endures the

cycle of birth and death. However, why does someone who has achieved a *akshatkar* about the *Brahm-swaroop*, still have to endure the cycle of birth and death?" Shreej Maharaj replied:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

Earth, water, fire, air, sky, the mind, intellect and Ahankar, are the eight forms of my Prakriti.

Bhagwat-Gita Chapter 7 Verse 4

"This is the inanimate (*jad*) Prakriti.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मेऽपराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

Oh powerful arms (Maha-baho [Arjun])! Realise that quite separate from this inanimate Prakriti, is the conscious Prakriti, which exists as the soul of the world and bears the world.

Bhagwat-Gita Chapter 7 Verse 5

"This is the conscious Prakriti.

"God has created both of these Prakritis, i.e. along with the inanimate Prakriti, the conscious Prakriti is also created. Therefore, a person who is desirous of salvation (*kaivalya-arthi*) may acquire knowledge about the conscious Prakriti, but it cannot be said that he has attained absolute salvation. It is said in the Shreemad-Bhagwat:

नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ॥

Even pure knowledge, which leads one to renounce all actions, is not elegant if it is devoid of devotion towards God.

Shreemad-Bhagwat First Section Chapter 5 Verse 12

"Furthermore, it is said in the Gita:

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः । अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

*The outcomes related to actions are enigmatic. Therefore, one should properly understand the nature of actions (*karma*); forbidden actions (*vikarma*); and inaction (*akarma*).*

Bhagwat-Gita Chapter 4 Verse 17

"Even if knowledge, in the form of inaction, is attained, there remains more to be known. What is this? If someone has become *Brahm-roop*, he still has to know about Par-brahm Purushottam. Only someone who has become *Brahm-roop* is considered to be worthy of performing devotion to Purushottam. What does this devotion comprise of? The *Nirann-muktas* who reside in Shwet-dweep perform adoration to Par-brahm, i.e. Vasudev, by offering various articles of adoration, such as sandalwood paste and flowers. Similarly, someone who has become *Brahm-roop* performs devotion to the *pratyaksh* God, with sandalwood paste,

flowers, by listening to the glory of God, reminiscing about Him, etc. God has stated this in the Gita:

ब्रह्मभूतः प्रसन्नाऽऽत्मा न शोचति न कांक्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

*Someone who has become Brahm-roop remains perpetually cheerful;
he never grieves for anything, or desires anything. He behaves equally with all beings.
Such a person may attain my supreme devotion.*

Bhagwat-Gita Chapter 18 Verse 54

“Therefore, even someone who seeks salvation and has become *Brahm-roop*, but does not perform devotion to Par-brahm, cannot be considered to have attained absolute salvation [4]. [4]

“What is the *pratyaksh* God like? He sustains both the eight forms of the pervaded inanimate Prakruti as well as the conscious Prakruti that pervades within the inanimate Prakruti, in the same way that the space sustains the four basic elements such as earth [5]. [5]

“When the element earth contracts, space also contracts; when earth expands, space expands with it. When water, fire and wind enter a phase of contraction or expansion, space also enters the same phases. The phases of contraction and expansion of the elements such as earth occur in that space. Similarly, the phases of contraction and expansion of God occurs with the contraction and expansion of both Prakrutis, and these two phases occur within God. Such a God is the Aatma of all. This is stated in the Shrutis:

यस्याक्षरं शरीरं

He is the one whose form is imperishable.

Shubala Upanishad Chapter 7 Verse 11

यस्यात्मा शरीरं

He whose form is the Aatma.

Bruhadaranyaka Upanishad Section 3 Chapter 7 Verse 22

यस्य पृथ्वी शरीरम् ॥

He whose form itself is earth.

Bruhadaranyaka Upanishad Section 3 Chapter 7 Verse 3

“There are many other such Shrutis. There are many other types of spiritual knowledge, such as Brahm knowledge, which describe Him as being *ann-may*, *mano-may*, *vignan-may* and *anand-may*. What does this infer? It means that God is the cause of all, and sustains all. For that reason, all the forms are described as Brahm. However, they are all the effects (*sharir*), whilst Lord Shree Krishna, the *pratyaksh* Purushottam, is the cause (*shariri*) of all [6]. [6]

“Both the inanimate Prakruti and the conscious Prakruti, along with the creations that emerge from them, dwell happily within God in their expanded and contracted states. God resides omnisciently within them all, as their cause. Even though God was seated driving Arjun’s chariot, Arjun visualised the entire universe, including the rivers, mountains and oceans in their expanded states, within him (Mahabharat Udyog-parva Sena-udyog-parva Chapter 7). Someone who recognises and visualises God, whilst knowing His greatness in this manner, is said to have perfect knowledge [7].”

[7]

- (3) Muktanand Swami then asked, (3) “If someone is not able to visualise God in that manner, but has a firm conviction about God within his *antah-karans*, can he be regarded as having perfect knowledge or not?” Shreej Maharaj replied, “In a dark house, it may be possible to make out the large containers and the pillars within it, but it cannot be said that they have been seen properly. Similarly, if a person can only infer that the inanimate and conscious Prakrutis dwell within Lord Purushottam and God Himself exists within those Prakrutis, but cannot visualise this, he cannot be said to have perfect knowledge. However, if he has such a firm conviction about God, he may have experienced some divinity in God, or will experience it in the future. If he has such a categorical conviction, but is unable to see God in this manner, he should understand, ‘everything does actually exist in God; however, God does not reveal this to me as that is His wish.’ A person with such understanding, who continues to perform devotion to God whilst considering himself to be fulfilled, can be said to have perfect knowledge. Therefore, someone who knows God properly in these three manners, i.e. through the *indriyas*, *antah-karans* and experience may be regarded as a knowledgeable person. In the Gita, God describes such a knowledgeable person as being the best of all disciples:

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ तेषां ज्ञानी नित्ययुक्तएकभक्तिर्विशिष्यते ।

Oh supreme amongst the heritage of Bharat (Bharat-arshabha [Arjun])! Amongst someone who is distressed (aart); someone who seeks spiritual knowledge (jignasu); someone who desires materialistic objects (artharthi); and someone who has spiritual knowledge (gnani), the knowledgeable one always remains attached to me and remains devoted only to Me.

Bhagwat-Gita Chapter 7 Verses 16&17

“Such a knowledgeable person recognises this *pratyaksh* God, who is the eternally *sakar Murti*, to be superior to Prakruti-Purush and Akshar, and knows that He is the cause of all, and the sustenance of all. With this understanding, he ardently serves this God. Such an understanding is called knowledge. It is this knowledge that leads to absolute salvation (*aatyantik moksh*) [8].”

[8]

“Someone who does not have this understanding and merely believes from the scriptures that ॥ अहं ब्रह्मास्मि ॥ (I am Brahm); and says, ‘I am *Brahm-roop*, and Ram, Krishna, etc., merely

evolve from me,' is a contemporary Vedanti who is blasphemous to Brahm, and is an extremely wicked and grave sinner. When such a person dies, he falls into hell (Narak), from which, he is never freed [9].”

[9]

Loya Section, Vachanamrut 7 {115}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first question, Shreej Maharaj has stated that someone who sees God personally but does not recognise Him to be God, and someone who knows Him through the scriptures, both attain a similar kind of salvation [1]. Through Aniruddh, the Lord performs the processes of creation. The movable and immovable universe exists according to the space within Aniruddh. Through Shankarshan, He performs the process of destruction. Through Pradyumna, He sustains; and He also assumes the forms of the incarnations such as Machh [2]. There are three types of activities to know God through the three ways, i.e. through the *indriyas*, *antah-karans* and experience. The Lord assumes appropriate forms according to the necessities to accomplish His activities. If one comes to know such a *pratyaksh* God, i.e. Him, through the *indriyas*, *antah-karans* and experience, he may be considered to be perfectly knowledgeable. If even he lacks one of these three, he cannot be regarded as being a knowledgeable person, and he cannot traverse the cycle of birth and death [3]. In the second question, a person who seeks salvation does not attain absolute salvation, but he is said to be worthy of performing devotion to God [4]. This *pratyaksh* God sustains both the Prakruti that is pervaded and the one that pervades [5]. The Lord's contraction and expansion phases, i.e. those of His *anvay* form, occur along with the contraction and expansion phases of both the pervaded and pervasive Prakrutis. The contraction and expansion phases of both those Prakrutis occur within His *anvay* form, i.e. His lustre. The *pratyaksh* Lord Purushottam, is the Aatma, cause, sustenance, and the *shariri* of all [6]. The inanimate and conscious Prakrutis, together with their creations, remain within the Lord, i.e. within the Lord's lustre. He remains within them through His omniscience, and is their cause. Someone who knows and visualises this, is a person with complete knowledge; and he has attained salvation whilst remaining in his present body [7]. In the third question, Shreej Maharaj has stated that someone who knows this, but has not seen it, cannot be said to have perfect knowledge. However, if he maintains a categorical conviction and believes that he has been fulfilled, he can be said to have attained perfect knowledge. At the end of his life, he does attain salvation [8]. A contemporary Vedanti, who is blasphemous to Brahm is extremely wicked and a great sinner, and he is never freed from hell [9]. These are the nine topics.

- Q1** In Q.1, Shreej Maharaj has stated that salvation is attained after several births if God is seen and heard through the scriptures. According to this, the kind of salvation that is attained by knowing and seeing a *paroksh* incarnation is the same as that attained by knowing Shreej Maharaj through the scriptures and seeing Him with the eyes. Is it the same or is there a difference?

Ans If someone comes to know that an incarnation is God from the scriptures relating to that particular incarnation, but is unable to recognise his greatness; or if a person sees the incarnation with his eyes, but does not recognise him as God, the person attains the abode of that incarnation after several births. If someone recognises that Shreejimaraj is God from His scriptures, but does not realise His greatness; or if someone sees Him but perceives Him to be like other humans, and does not recognise Him as God, that person attains the abode of Shreejimaraj after several births. Only through a *Sat-purush* can Shreejimaraj be recognised as He actually is from the scriptures. Therefore, if someone recognises Shreejimaraj as He actually is through a *Sat-purush*, he attains Shreejimaraj's abode at the end of his life. If someone recognises Him as He actually is and visualises Him, that individual has already attained Akshardham whilst remaining in his present body.

Q2 Whilst God is present in a human form, a person recognises God properly, either from a *Sat-purush*, or from the scriptures through the *Sat-purush*. Another person recognises God properly, either from the *Sat-purush* or from the scriptures through the *Sat-purush*, after God has relinquished His human form. Do they both attain equivalent salvations, or do they differ?

Ans All three types of *Murti*, i.e. the idol form, the human form and the form in the abode, are the same. Shreejimaraj always presides in the same form and He is eternally *sakshat*. Therefore, both attain the same salvation.

Q3 In that case, are the incarnations that have previously existed *sakshat* or not?

Ans An incarnation who has manifested can only be called *pratyaksh* and his disciples can only attain his abode, until his superior incarnation comes onto the Earth. When his incarnator (*avtari*) manifests, that incarnation is regarded as being *paroksh*. If anyone has performed devotion to that incarnation, the benefits of that devotion are bestowed by the incarnator. The incarnator brings that disciple into his own *Sampraday* and then grants him salvation. The incarnator of all incarnations is the *sakshat* Lord Shree Swaminarayan. He has manifested to grant absolute salvation to the incarnations and their disciples. He is eternally *pratyaksh*. He is superior to all those who have existed in the past and those who will incarnate in the future. This is mentioned in the fourth aim of the manifestation of Shreejimaraj, as stated in the Rahasyarth of GMS.58 Q&A.1.

Q4 In Q.1 T.2, Aniruddh, Pradyumna and Shankarshan are mentioned. Who do they refer to?

Ans In this context, Mul-akshar is called Aniruddh. The universe means the immovable (*sthavar*) entities, i.e. those which are forever static and imperishable, and the movable (*jangam*) entities, i.e. which are not static, and perishable; these reside within Aniruddh. Up to Maya, everything should be known as the perishable (*chal*) universe. Above Mul-maya exists the creations of Mul-akshar, i.e. the categories of [Vasudev] Brahm. All these should be known as the imperishable (*achal*) universe. Both the perishable and imperishable universes reside, according to the space, within Aniruddh, i.e. Mul-akshar. Vasudev-brahm is referred to as Pradyumna. This Pradyumna sustains all those who are subordinate to him. Maha-kaal is referred to as

Shankarshan. This Maha-kaal destroys the creations of Mul-purush. These Aniruddh, Pradyumna and Shankarshan are indestructible and divine, and are beyond Mul-purush. This is stated in P.2 that, according to the Sankhya philosophy, whatever evolves from Prakruti-Purush should be called unreal (*mithya*); but Shankarshan, Pradyumna and Aniruddh should not be considered unreal. The three mentioned there, are the Sankarshan, etc., that have been stated in this Vachanamrut. Above these three, exists the Lord's own lustre. This lustre is called *nirgun* Vasudev. This *nirgun* Vasudev is the sustenance, the Aatma, the controller and the inspirer of Aniruddh, i.e. Mul-akshar, etc. *Murtiman* Shreejimaraj sustains the *nirgun* Vasudev and is its Aatma.

Q5 In Q.1 T.3, Shreejimaraj has said that He assumes the form that is necessary to accomplish a particular activity, which is perceptible by the *indriyas*, *antah-karans* and through experience. So, which activity is perceptible by the *indriyas*? What kind of form does He assume for that purpose? What activity is perceptible, i.e. recognised, by the *antah-karans*? What kind of form does He assume for that purpose? What activity is perceptible through experience? What kind of form does He assume for this purpose?

Ans Shreejimaraj Himself manifested in the forms of the incarnations such as Machh and Kachh, as well as Ram, Krishna, etc. These should be known as the forms. The wondrous deeds that they performed whilst in this world should be known as the activity. In GFS.27 T.1, Shreejimaraj has stated that the wondrous deeds that have occurred in the past, that are happening at present, and those that will happen in future, should all be known to be His own. The deeds that Shreejimaraj is referring to are perceptible through the *indriyas*. Shreejimaraj instigates the processes of creation, sustenance and destruction, carried out through Aniruddh, i.e. Mul-akshar; Pradyumna, i.e. Vasudev-brahm; and Sankarshan, i.e. Maha-kaal. These forms and the activities, such as performing creation, are perceptible through the *antah-karans*. Bestowing disciples with the bliss of the *Murti* should be known as an activity. This bliss is experienced through the power of the soul. In order to confer that bliss, God Himself is visualised within the soul of a disciple. This is the form that is perceptible through experience.

Q6 Salvation is attained through the knowledge of God, when He is recognised through all the three manners: the *indriyas*, *antah-karans* and experience. Who is that God, and when can it be said that God has been recognised in those three manners?

Ans This *pratyaksh* Lord Shree Swaminarayan is that God. If one does God's *darshan* when He mercifully manifests in a human form, it can be said that God has been recognised through the *indriyas*. When one understands the glory of this *pratyaksh* Lord Shree Swaminarayan, i.e. recognises that this *pratyaksh* Lord Shree Swaminarayan is the omniscient, the one who sustains everything and is the cause of all the perishable (*Kshar*) entities, i.e. Maya, and the imperishable (*Akshar*) entities, i.e. Mul-akshar, etc.; even though God omnisciently resides within them all, He is *murtiman* and distinct from them all; believes that such a *pratyaksh* Lord, is the very same God that he has attained; and visualises Shreejimaraj within his heart after

recognising His glory as such, then, it can be said that God has been recognised through the *antah-karans*. When that *Murti* is constantly visualised in a divine lustrous form within one's *Brahm-roop* soul, it can be said that He has been recognised in all three manners. If the same glory is understood about God's idol form (*pratima*) and, through meditation, one develops a *sakshatkar* about that form within the soul, it can also be said that God has been recognised through the *indriyas*, *antah-karans* and experience.

Q7 In Q.1 T.3, it is said that Shree Krishna is perceptible in all three manners; through the *indriyas*, *antah-karans* and through experience. However, you have said this here about Shreej Maharaj. What is the reason for this?

Ans That is because [in the Vachanamrut] Shreej Maharaj has spoken about Himself by using the example of a *paroksh* [incarnation]. In the same topic, it is said that someone who properly recognises the *pratyaksh* God through all three manners can be classified as being perfectly knowledgeable. Therefore, the *pratyaksh* God refers only to Himself.

Q8 In Q.2 T.6, God's contraction and expansion phases are mentioned. What is meant by this?

Ans Through Purush, God is omnisciently pervasive during the creation of the universe. This is the expansion phase. When the devastation occurs, the omniscient power is retracted and Purush alone remains in his own form. This is called the contraction phase. This is what is meant by the expansion and contraction through Purush. This has been described in GFS.46.

Q9 Brahm is mentioned as being *ann-may*, *mano-may*, *vignan-may* and *anand-may*. What should be understood by each of these?

Ans *Ann-may-brahm* refers to the body. *Mano-may-brahm* refers to the mind. *Vignan-may-brahm* refers to the soul. *Anand-may-brahm* refers to the Param-aatma Par-brahm Purushottam Lord Shree Swaminarayan.

Rahasyarth Pradeepika Tika 115

Loya Section, Vachanamrut 8

In Samvat 1877, Magshar Sud 5 (Sunday 10 December 1820), at night time, Shreej Maharaj was presiding at the court of Sura Khachar in the village of Loya. A white turban (*feto*) was adorned on His head. He was wearing a coat (*dagli*) made of white *chhint* and a white scarf (*khes*). A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.

- (1) At that time, Muktanand Swami asked Shreej Maharaj a question. (1) “Seeing a particular nature within a *sant*, it is possible that a credulous person may demerit him. However, why does a wise person also demerit that *sant*?” Shreej Maharaj replied, “Someone who is wise may have identified an inappropriate nature within himself. By maintaining a constant aversion towards it, he may be striving hard to rectify that nature and have an intense repulsion for that nature. When that same nature is perceived in another *sant*, he demerits that *sant*. However, a fool does not try to rectify the inappropriate nature within him, and when he sees that same nature in another *sant*, he demerits him. Such a person is said to be a fool [1].” [1]

- Thereafter, Shreej Maharaj called the junior *paramhansas* and started teaching them, by asking questions and then providing the answers Himself. Firstly, He asked, (2) “The vigour of the enemies such as lust, anger and greed, are seen to be intense or feeble, depending on whether one is in childhood, youth or old age. In which way? Well, in childhood, the vigour is slight; during youth, the vigour becomes intense; and during old age, the vigour again becomes feeble. In this manner, the intensity or slowness of lust, etc., is noticeable. However, is it possible for that feebleness to be developed through one’s thoughts?” He then gave the answer Himself. “The dwindling of lust, etc., can occur through thought. How should one think so that in childhood, the vigour is slight; during youth it becomes intense; and during old age, it diminishes again. This all happens in accordance with how much one eats. During childhood, only a small amount of food is consumed. As a result, lust is feeble. During old age, the amount of food consumed also lessens, resulting in the level of lust also declining. During the years of youth, the amount of food consumed increases and lust also increases accordingly. Therefore, if an individual controls his diet in his youth, and intentionally endures cold, heat, rain and hunger; and with keeping such thoughts, he remains associated with a *Mota-sadhu* (*Mota-purush*), the strength of lust decreases, even during his youth [2].” [2]

- (3) Again, Shreej Maharaj asked a question. (3) “People become addicted to various narcotics, such as hemp, opium, alcohol and marijuana. Do these addictions occur as a consequence of habit or due to destiny?” He then gave the answer Himself, “The addictions occur due to one’s habit, but not due to destiny. Therefore, if one remains enthusiastically intent to eradicate the addiction and has courage, the compulsion can be removed. However, someone who has no enthusiasm and is a coward, cannot eradicate those dispositions [3].” [3]

- (4) Again, Shreejimaraj asked, (4) “Some children have a nature that is like that of older people, whereas others have an extremely hyperactive disposition. Does this behaviour develop as a result of the current environment, or is the nature inherent within the soul?” He gave the answer Himself. “Generally, good or bad natures develop due to the associations that are kept. However, in rare cases, temperaments are influenced by past deeds [4].” [4]
- (5) Kapileshwaranand Swami then asked, (5) “Oh Maharaj! How can one recognise whether a particular nature is due to past deeds or if it is resultant from current deeds?” To that, Shreejimaraj replied, “If the nature is due to current deeds, it can be removed by associating with a virtuous *sant* and making a little effort to eradicate it. It is like moss that has grown on a wall; if it does not rain for five days, the moss withers away. Similarly, a recently developed nature can be annihilated within a few days. However, a nature that is due to past deeds is only barely abolished after strenuous efforts. It is like a deeply rooted plant or a berry tree that is growing in the soil. Even if the farmer sets fire to the plant, it sprouts up again. If the farmer takes a hoe however, and digs it completely out from the ground, it is removed. Similarly, by remaining in the association of a virtuous *sant* and making strenuous efforts, a nature due to past deeds can, just about, be removed [5].” [5]
- (6) Shreejimaraj then asked a question. (6) “If one’s *indriyas* are easily excitable, what are the specific means to control each of them?” Again, He answered the question Himself. “The way of overcoming the volatility of the eyes, is to keep their focus on the tip of the nose and not allowing them to wander in all directions. If someone wishes to study, he remains focussed on the learning and concentrates on his worship and recollection. Whilst doing this, if his vision falls on a woman, etc., even though a vile thought has not arisen, he should punish his eyes by keeping them open without even blinking; and should continue to stare for several minutes until his eyes start to burn and tears start to run. Only then is the fickleness of his vision controlled. The nose may not like the foul smell of someone’s body, mouth or clothing. At such a time, a person should think that his own body appears superficially attractive, but within, it is composed of blood, flesh and bones, and the abdomen contains intestines, which are full of faeces and urine. The excitability of the nose can be subdued by such thoughts. The way to overcome the waywardness of the ears is as follows. When humorous talk is taking place, or plays are being held, one has a keen interest in them, but during the discourses about God or when religious songs are being sung, he feels lethargic. At such a time, he should get up to alleviate the drowsiness and lethargy. Interest and affection for religious discourses must be developed. In this manner, the waywardness of the ears can be controlled. The skin can be conquered by intentionally enduring cold, heat and rain. A blanket should be kept as a pillow and only be used as a covering during extreme cold. One should become used to resting in any condition. The skin should be numbed in this manner, so that the excitability of the skin can be overcome. In order to subdue the fickleness of the hands, one should keep a rosary (*mala*) in the hand whenever the hands are free. While

breathing in and out, the name of God should be recited and a bead of the rosary should be turned. However, one must not rush turning the rosary. Some people believe that God's name can be chanted quickly in only the mind; however, this is a false belief. The rate of chanting the name with the tongue is the same as the rate chanted in the mind. In this manner, the fickleness of the hands is controlled. If the legs are fickle, one should control the sitting posture. Consequently, the legs are also controlled. If the genitals are fickle, they can be controlled in the following manner. If one has scabies or ringworm, the area is scratched until bleeding occurs and only then does the itching cease. However, if one ignores the itching and does not scratch the area, the sensation ceases by itself. Similarly, if itching occurs in the region of the genitals, they should not be touched with one's hands. If the genitals continue to be aroused, one's diet should be controlled and one should continue to fast in order to emaciate the body. Only then are the genitals controlled. In order to conquer the tongue, it should not be provided with the items that it craves. One's diet should be controlled. Then, the excitability of the tongue ceases. If one's speech is unrestrained, it is controlled by not being irreverently clever and interrupting when those like Muktanand Swami are performing recitals or holding discourses. If one does interrupt, a rosary should be turned twenty-five times. In this manner, the fickleness of the speech is controlled [6].” [6]

- (7) Again, Shreej Maharaj asked a question. (7) “Which one, amongst all the *indriyas*, is such that if it is completely conquered, all the other *indriyas* are also controlled?” He then gave the answer Himself, “If the tongue is completely conquered, all the other *indriyas* are also conquered [7].” [7]
- (8) Shreej Maharaj then asked another question. (8) “How can it be determined that lust is pervading within someone's heart, because that part of his body is covered by clothing?” He then gave the answer Himself. “If lust pervades within an individual, all his *indriyas*, such as his eyes, become excited. By this, it is inferred that such a person has become overcome by lust [8].” [8]
- (9) Shreej Maharaj asked another question. (9) “What kind of thinking is needed, by someone who has an overactive nature, to become calm; and for someone who has a calm nature, to become active?” He then answered the question Himself. “The person who is overactive should think in the following manner; ‘I am the soul, I am Brahm, I am genderless, I am stable like the sky.’ As a result of such thoughts, he attains a subconscious (*upsham*) state. Then an overactive person becomes calm. If the person who is calm wants to become active, he should recognise the greatness of God and the disciples of God. If their greatness is recognised, that person performs the nine types of devotion towards God and remains in the service of His disciples. In this manner, his nature becomes active [9].” [9]
- (10) Again, Shreej Maharaj asked a question. (10) “Is it appropriate to disregard any of the eight sacred scriptures, such as the Shreemad-Bhagwat, or should they all be acknowledged?” He then gave the answer Himself. “Within all those scriptures, there are many different chapters. The traits of disciples who have attained God are described in each of the chapters, and so

they are all worthy of being acknowledged. However, from amongst them all, the chapters that corresponds to one's own tendencies should be particularly assimilated. The others may be ignored. However, one should realise that they are true and valid for other disciples, but just not for him [10].”

[10]

- (11) Once again, Shreej Maharaj asked a question. (11) “Amongst all you youngsters sitting here, some have been endorsed by all these *sants*, whilst others have not been given their endorsement. You are all of a similar age and you keep the same company. Your diet, clothing, *upasana*, scriptures, preaching and incantation are all the same. Still, a difference between you has transpired. What is the reason for this? *Sants* are unprejudiced, impartial and abide by the religious decree. They therefore unambiguously say what a person is actually like. So, answer the question.” He then gave the answer Himself. “Someone who is praised by a *sant* is enthused, and he therefore remains more vigilant about observing the religious decree. He is also enthusiastic about offering his service to *sants* and listening to the discourses about God. He has trust in the *sant* and he has resultantly progressed. A person who, has not progressed whilst having such an association, should be known to be lacking enthusiasm [11].”

[11]

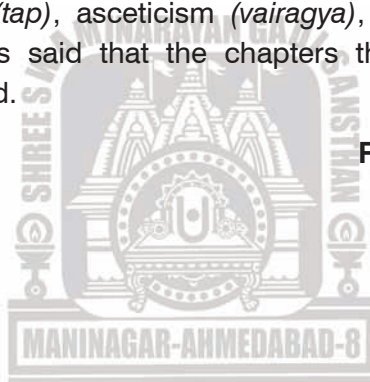
Loya Section, Vachanamrut 8 {116}

Rahasyarth Pradeepika Tika

There are eleven questions in this Vachanamrut. In the first question, Shreej Maharaj has stated that someone who is wise may have repulsion for a particular inappropriate nature within himself, and when he sees that same nature in another *sant*, he demerits him. Someone who cannot eradicate his own inappropriate nature and still demerits other *sants*, is a fool [1]. In the second, if during youth, the diet is controlled and an association with a *Mota-sadhu* (*Mota-purush*) is maintained, the vigour of one's lust, etc., diminishes [2]. In the third question, addictions are developed as a result of one's habits. They can be eradicated by an enthusiastic person [3]. In the fourth question, Shreej Maharaj has stated that good or bad natures develop due to the association that is kept, as well as due to the influence of past deeds [4]. In the fifth question, if a particular nature is eradicated easily by associating with a *sant*, it should be understood that it has only recently developed. If strenuous efforts are required to eradicate it, the nature has been developed due to past deeds [5]. In the sixth question, the specific means to subdue the fickleness of each *indriya* is stated [6]. In the seventh, by conquering the tongue, all other *indriyas* are also conquered [7]. In the eighth question, Shreej Maharaj has stated that if all the *indriyas* become excited in someone, it can be inferred that lust has pervaded him [8]. In the ninth, the ways for an overactive nature to become calm, and for a calm nature to become active, are described [9]. In the tenth question, only the chapters from the eight *paroksh* scriptures that correspond to one's own tendencies should be assimilated [10]. In the eleventh

question, Shreejimaraj has stated that an enthusiastic person progresses [11]. These are the eleven topics.

- Q1** In Q.9, it is said that by thinking, 'I am the soul and *Brahm-roop*', a subconscious (*upsham*) state is attained. However, in Am.3 Q.1, it is said that the subconscious state is attained by the strength gained by contemplating on the *Murti* of Shreejimaraj. Is there a hierarchy between these two subconscious states, or are they the same?
- Ans** In Am.3, it is said that by contemplating on the *Murti*, one attains a subconscious state by which the five senses cease being the cause of birth and death. In this Vachanamrut, it is said that only an overactive nature ceases. Therefore, the state mentioned here is inferior to the state mentioned in Am.3.
- Q2** In Q.10, it is said that from the eight sacred scriptures, only the topics that correspond to one's own tendency should be assimilated. What should be understood by these tendencies?
- Ans** Conviction about God (*swaroop-nishtha*), conviction about the religious decree (*dharma-nishtha*), conviction about the soul (*aatma-nishtha*), conviction about devotion (*bhakti-nishtha*), renunciation (*tyag*), austerities (*tap*), asceticism (*vairagya*), and other such tendencies are referred to in this context. It is said that the chapters that describe one's predominant tendencies should be assimilated.



Rahasyarth Pradeepika Tika 116

Loya Section, Vachanamrut 9

In Samvat 1877, Magshar Sud 6 (Monday 12 December 1820), Shreej Maharaj was presiding at the court of the disciple Sura in the village of Loya. He was adorned with a coat (*dagli*) made of white *chhint* and He was wearing white trousers (*surval*). A white turban (*feto*) was adorned on His head. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

Then, Shreej Maharaj said, “All *paramhansas*! Commence a session of questions and answers amongst each other.” So Aatmanand Swami asked Akhandanand Swami a question.

- (1) (1) “What are the factors that lead to the emergence of asceticism (*vairagya*), spiritual knowledge (*gnan*), devotion (*bhakti*) and the religious decree (*dharma*)?” Shreej Maharaj answered the question. “Asceticism results from acquiring knowledge about the nature of Kaal. This means knowing about the continuous devastation (*nitya-pralay*), the causal devastation (*naimittik-pralay*), the natural devastation (*prakrut-pralay*) and the final devastation (*aatyantik-pralay*). It also involves knowing about the lifespan of all in the category of Jeev, from Brahma, etc., to grass. After acquiring this knowledge, one understands that all objects, including the body and the universe, are the prey of Kaal. This leads to the emergence of asceticism. Spiritual knowledge emerges from listening to the Upanishads such as the Bruhadaranya, Chhandogya and Kathvalli, and the scriptures such as the Bhagwat-Gita, Vasudev-mahatmya and Vyas-sutra from a *Sadguru*. The religious decree arises, and a conviction for it is developed, by listening to the Smrutis, such as the Yagnavalkya Smruti, Manu Smruti, Parashar Smruti and Shankha-likhit Smruti. Devotion arises as a result of knowing about the divine splendours of God. How can this knowledge be attained? Well, one should listen to episodes about the *Murtis* of God that preside in all the different regions, and listen to narrations about the abodes of God such as Golok, Vaikunth, Brahm-pur and Shwet-dweep. One should listen with due regard, to narratives about the divine episodes of God, including the creation, sustenance and devastation of the universe. One should listen to discourses about the incarnations of God, such as Ram and Krishna, with fondness. Devotion to God arises as a result of this. Amongst these four virtues, the religious decree develops only if a person listens to the Smrutis that stipulate moral conduct and rituals, when his intellect is immature. Once a resolve about the religious decree has been developed and, scriptures explaining the *upasana* are listened to, the three other virtues, i.e. spiritual knowledge, devotion and asceticism, also arise. This is the process through which these four virtues develop [1].”

[1]

Loya Section, Vachanamrut 9 {117}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut, in which Shreej Maharaj has explained the factors that lead to the emergence of asceticism, spiritual knowledge, devotion and the religious decree. Shreej Maharaj has given this narration by referring to the *paroksh* scriptures. These four virtues emerge in a worshipper of the *pratyaksh* Shree Swaminarayan by listening to the scriptures of His *Sampraday*, such as the Vachanamrut, Satsangi-jeevan, Satsangi-bhushan or the Hari-leela-kalpitaru. Therefore, one should listen to the scriptures of the *pratyaksh* Lord [1]. This is the one topic.

Q1 Shreej Maharaj has narrated the factors that lead to the emergence of asceticism, spiritual knowledge, devotion and the religious decree. What are the characteristics of each virtue and what are the benefits gained from them?

Ans Through an association with a *Sat-purush*, repulsion develops towards worldly senses and for the bliss and prowess of the categories of Ishwar, Brahm and Akshar. An appreciation that the bliss of Shreej Maharaj is far superior to any other pleasure is gained, as a result of which, affection towards Shreej Maharaj is evoked. These are the characteristics of asceticism. Even though someone may attain the bliss and prowess of someone other than Shreej Maharaj, he does not even have a thought about experiencing them. This is the benefit of asceticism [1]. The characteristic of spiritual knowledge is to recognise Shreej Maharaj to be omnipresent; the entity that does everything yet does nothing; who is associated to all, but unattached (*asangi*) from all; unaffected (*nirlep*) and invariable (*nirvikari*); and believing one's soul to be the lustre of Shreej Maharaj, i.e. Brahm, which is beyond all, such as Mul-akshar. To attain a complete realisation about Shreej Maharaj, and remaining engrossed in the bliss of the *Murti*, in the same way that a fish does not remain separated from water, is the benefit of attaining spiritual knowledge [2]. The characteristic of devotion is to recognise all of Shreej Maharaj's human-like behaviours as being divine; believing Him to be flawless in all respects; understanding Him to be the abode of bliss and possessing auspicious virtues; and with such an understanding, resorting to Him with the utmost of affection. As a result of this, Shreej Maharaj always remains acquiescent to such an individual. This is the benefit of having devotion towards God [3]. Abiding appropriately to the regulations, both physically and mentally, are the characteristics of the religious decree. The benefit of having the religious decree is that an incessant contemplation about Shreej Maharaj develops within one's soul, having believed one's soul to be *Brahm-roop* [4].

Rahasyarth Pradeepika Tika 117

Loya Section, Vachanamrut 10

In Samvat 1877, Magshar Sud 8 (Wednesday 13 December 1820), at dawn, Shreejimaraj was presiding on a dais, at the court of Sura Khachar in the village of Loya. He was adorned with a coat (*dagli*) made of white *chhint* and was wearing white trousers (*surval*). A white turban (*feto*) was adorned on His head. A congregation of *munis* and disciples from different regions had assembled before His lotus face.

- (1) At that time, Nityanand Swami asked a question. (1) “In this world, there are some people who have so much affection for objects such as women, that separation from them could result in their death. There are others, who also have affection for objects such as women, but it is minimal and consequently, a separation does not result in their death. In this manner, there are two types of soul. Just as a person who has intense affection for worldly objects becomes attached to them, if he encounters God, he would become attached to God with the same affinity. That is, if he is separated from God, he would give up his life. If the person who has minimal affection for worldly objects encounters God, minimal attachment develops for God. Is the difference between these two types of people due to the deeds they have previously performed, or are they eternally that way inclined?” Thereafter, Shreejimaraj replied, “The difference between these souls is not inherent within them, but occurs because of the deeds that they have previously performed [1].” [1]
- “How does this happen? Well, when a soul performs a deed, the intensity of that soul’s inclination (*vrutti*) divides into three: first slightly, second moderately and third strongly. The intensity with which the inclination attaches to an object results in the kind of effect the deed has. In this way, the three types of affection arise as a consequence of deeds [2].” [2]
- (2) Again, Nityanand Swami asked, (2) “Are the three intensities of inclination due to the [three] attributes or due to some other reason?” Shreejimaraj replied, “Those three different types are not dependent on the attributes. What happens is that when only the *indriyas* attach to objects, only a slight intensity arises; when the *indriyas* attach to objects together with the mind, a moderate intensity develops; and when the *indriyas*, mind and soul, i.e. all three together, attach to an object, a strongly intense inclination arises. If that strong intensity affects only the eyes, all the other *indriyas* follow and experience the same intensity. In the same manner, if a strong intensity affects any of the *indriyas*, all the other *indriyas* follow, and are affected. Such a strong intensity affects all three types of people, i.e. those who have a predominance of the *rajas*, *sattva* or *tamas* attributes. If this strong intensity exists for any one of the *indriyas*, it also exists for all of them, and one’s affection for objects also develops accordingly [3].” [3]
- (3) Again, Nityanand Swami asked, (3) “Why does such a person not develop a strongly intense affection for God?” Shreejimaraj replied, “Auspicious or inauspicious behaviours depend on the influence of the following factors: the place, time, actions, associations, incantation, initiation, preaching and deities. If one attains a favourable place, time, association, etc.,

then, he also develops a strongly intense affection. If one attains an unfavourable place, etc., affection develops for objects rather than for God [4].” [4]

- (4) Chaitanyanand Swami then asked, (4) “If the time is unfavourable, what should a person do?” Shreej Maharaj replied, “He should flee from a place where the time is unfavourable and go elsewhere, but he should not remain in such adverse circumstances [5].” [5]

“This time, in the form of Sat-yug, Treta-yug, Dwapar-yug and Kali-yug, exists externally and also within the heart. Therefore, when Kali is prevalent within the heart, one must not contemplate on the *Murti* of God. Instead, the *Murti* should be visualised externally, through the eyes [6].” [6]

- (5) Then, Muktanand Swami asked, (5) “How can one recognise the level of intensity that is prevalent within the heart, i.e. whether it is slight, moderate or strong?” Shreej Maharaj replied, “When a slight intensity is prevalent, the same feelings arise when a little girl, a young lady or an old woman is seen. This is because only the inclination of the *indriyas* has become involved and consequently, only a slight intensity arises. However, if the mind accompanies the *indriyas*, and at that time the three types of ladies are seen, malignant thoughts do not arise when a little girl or an old woman are seen, but if a young lady is seen, malignant thoughts do arise and one also becomes aroused. This is known as a moderate intensity. When both the mind and the soul accompany the *indriyas* and at that time, if all the three types of ladies are seen, vile thoughts occur and one becomes aroused at the sight of all three kinds of women. Such arousal occurs even by looking at one’s own mother or sister. This should be known to be a strong intensity [7].” [7]

- (6) Brahmanand Swami asked a question. (6) “Which level of intensity is it when one looks at these three types of female and can distinguish between them and can also notice their beauty or unattractiveness, but no kind of arousal occurs?” Shreej Maharaj said, “When a person contemplates about a particular object and recognises that it leads to misery, an intense loathing develops for that object. By deliberating about that loathing within the mind, this loathing enters the soul. Then, the witness, who is above the soul, ratifies those sentiments. Consequently, firmness is developed in that loathing. Therefore, when the inclination of one’s *indriyas* attaches to an object, the mind and soul both accompany the inclination. However, the strong aversion for that object has been so intensely affirmed within the soul, that same aversion prevails within the mind and *indriyas*. Therefore, even though an object is actually visible and recognised, an immense aversion arises for it. Take the example of a bowl filled with sweetened milk, into which a snake has dropped its venom. If someone sees the venom being dropped, he will have deep aversion within his heart for the milk, even though the milk looks exactly like it did before. This is because he knows that anyone who drinks it will immediately die. Similarly, someone who has understood, ‘this beautiful woman is an obstacle in the path to salvation and is the cause of immense misery both in this world and in subsequent worlds; a union with women has occurred infinitely many times previously during my births as animals, etc., and if I do not worship God now, I will endure relationships

with numerous more ladies and therefore, this is not a rare occurrence, whereas, an association with God and the *sant* of God, is extremely rare; this woman is a major obstacle in the attainment of this rarity.' He affirms this demerit within his heart. Then, even if the most beautiful woman is seen, he does not become aroused. There is also another means to this invariability. Consider the following example: Janak the Videhi was a great disciple of God as well as a king. Even though he ruled over his kingdom and experienced the pleasures of the alluring five sensations such as sound, he remained invariable towards them because of the resoluteness of his spiritual knowledge (Mahabharat Shanti-parva Moksha-dharma Part 1 Chapter 103 Verse 4). Those who have an understanding like that of Janak think, 'I am the soul, and am pure, conscious, invariable, blissful and indestructible. In contrast, sensual objects such as women are full of misery, insignificant, inert and destructible.' With such thoughts, he believes that only his soul is blissful, and everything that feels pleasurable and good about the senses such as sound, to be due to the soul. He believes that when the soul departs from the body, all that was enjoyable becomes repugnant. In this manner, he thinks about his own soul and also deliberates about the entity that is above the soul, i.e. the Param-aatma [the Lord], in the following manner: 'due to the grace of the *sant*, I have attained such knowledge about the pure soul that is above Maya. That *sant* is a disciple of God. That God is even the Aatma of the Sarvatma, i.e. Brahm, the Aatma of Akshar and also the Aatma of infinitely many *Muktas*. I am *Brahm-roop*, the servant of such a Par-brahm Param-aatma Narayan.' He understands the glory of this God in following way:

द्युपतय एव ते न ययुरन्तमनन्ततया ॥

*Even the great deities have not managed to assimilate
your [God's] greatness because it is endless.*

Shreemad-Bhagwat, Tenth Section Chapter 87 Verse 41

"This and many other Shrutis have propounded the immense glory of God. If someone who has such knowledge about his own form and the form of Par-brahm [God] attains even the most enchanting sensations, his mind does not become even slightly affected. He accepts the necessary senses, such as sound, which are essential, but does not become dependent on them. He accepts them with his own free will, in the same way that a spider spreads its own saliva in the form of a web and then independently retracts it when it wishes to do so. Similarly, someone who has such knowledge allows the inclination of his *indriyas* to spread amongst the senses and then independently withdraws them. A person like this, even though he may be living in a kingdom, is still in a forest; if he is in a forest, he is happier there than if he were in a kingdom. Such a knowledgeable person may reside in a kingdom, thousands of people may live according to his command, and he may be extremely prosperous, but still, he does not believe that he is an extremely great person. If his kingdom is then lost and he has to take an earthen bowl in order to beg for food from house to house, he does not believe, 'I am reduced to destitution.' This is because he remains immensely jubilant about

his own situation. He has understood the glory of his own form and the greatness of God. Therefore, he considers gold, garbage, iron and stone, all to be the same; both honour and insult are indifferent to him. No object is capable of coercing such a knowledgeable individual because his vision has become extremely broad. He consequently regards all material objects as being worthless. If a man is extremely poor at first, but then attains a kingdom, the broadness of his vision increases. At first, he may have sold bundles of wooden logs or performed other lowly tasks, but all these are cast out of his memory and he starts to perform the important work of the kingdom. Similarly, to a knowledgeable person, all objects become insignificant, and with such knowledge, he attains a broad vision. Someone with such an understanding remains contented. The other person who remains contented, is someone who is trusting, that is, someone who has complete faith that the words spoken by a great *sant* and God are the absolute truth and has no doubt whatsoever about these words. With such an understanding, he behaves in accordance with the commands of God and the *sant*. These two types of people remain happy. Apart from them, all others are not happy. As the verse says:

यश्च मूढतमो लोके यश्च बुद्धेः परं गतः । तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः ॥

*Two types of people are blessed; he who is completely ignorant
(but has trust in God and a sant) and he who has transgressed the intellect and
reached the supreme. The person in-between remains troubled.*

Shreemad-Bhagwat, Third Section Chapter 7 Verse 17

“Also, in the Bhagwat-Gita it is said:

विषया विनिवर्तन्ते निराहारस्य देहिनः । रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

*When one refrains from eating food, the focus of the senses retreats.
However, one's longing for the taste is not abolished. It is destroyed only when
one attains a realisation of the supreme.*

Bhagwat-Gita, Chapter 2 Verse 59

“In this manner, except for God, all objects become trivial to a person who has attained this extraordinary vision. The meaning of these two verses is also the same [8].”

[8]

Then, Muktanand Swami said to Shreejimaraj, “Oh Maharaj! Now ask the question that You (7) had intended to ask.” Shreejimaraj said, (7) “Is there only misery in Maya, or is there also some kind of happiness inherent within it? That is the question.” Muktanand Swami replied, “Maya gives only miseries.” Shreejimaraj raised a doubt, “Of the three attributes that evolve from Maya, i.e. *sattva*, *rajas* and *tamas*, the *sattva* attribute is considered to be blissful. Also, it is stated in the Shreemad-Bhagwat:

॥ सत्त्वं यद् ब्रह्मदर्शनम् ॥

the sattva attribute leads to the visualisation of Brahm

Shreemad-Bhagwat, First Section Chapter 2 Verse 24

“The features of the *sattva* attribute are knowledge, asceticism, prudence, tranquillity, restraint, etc. How then can such a Maya be said to give only misery? Also, it is stated in the Shreemad-Bhagwat:

विद्याविद्ये मम तनू विद्ध्युद्धव शरीरिणाम् । बंधमोक्षकरी आद्ये मायया मे विनिर्मिते ॥

Oh Uddhav! Realise that both knowledge and ignorance are aspects emerged from my body. From the very beginning, they have been created by my Maya.

From knowledge arises liberation, whereas ignorance causes bondage.

Shreemad-Bhagwat Eleventh Section Chapter 11 Verse 3

“Therefore, how can Maya, in the form of the knowledge that leads to salvation, be considered to give only misery?” After hearing the question, Muktanand Swami and the other *paramhansas* said, “Oh Maharaj! We cannot answer that question. So have mercy and give the answer Yourself.” Shreejimaraj continued, “To a sinful person, the form of Yam-raj, seems extremely frightening. His gigantic teeth and huge face seem frightful. His complexion appears black like soot; he seems as enormous as a mountain; and looks as horrific as Kaal [deity of death]. In this manner, his looks seem quite awful. However, to a righteous person, the form of that Yam-raj seems immensely blissful, just like that of Vishnu. Similarly, Maya is extremely binding and unbearably horrific to someone who is averse to God. However, for a disciple of God, that Maya is very blissful. Moreover, the entities that evolve from Maya, such as the *indriyas*, *antah-karans* and deities, all, immensely strengthen one’s devotion towards God. Therefore, for a disciple of God, Maya does not lead to pain. To the contrary, it is immensely blissful [9].”

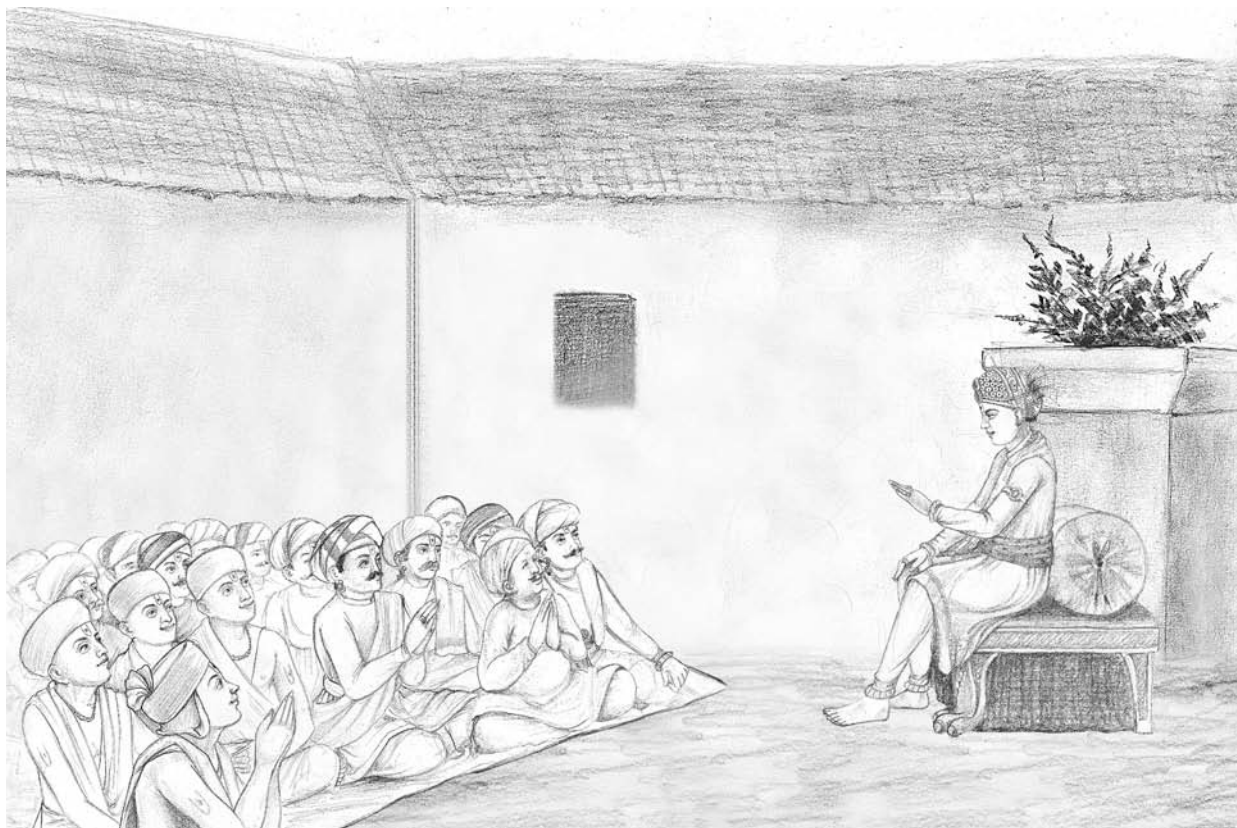
[9]

- (8) Muktanand Swami then asked, (8) “If Maya is blissful, why does it cause miseries in the form of the *antah-karans* via thoughts and volitions, when a disciple of God starts to worship and contemplate on the *Murti* of God within his heart?” Shreejimaraj replied, “Maya, in the form of the *antah-karans*, does not cause miseries to a person who has a thorough understanding of God’s greatness and has taken an extremely firm patronage unto God. However, Maya does cause pain to an individual who has not taken such a firm refuge, just as an averse person tries to dissuade an irresolute disciple, but never tries to do the same with a firmly resolute disciple. Moreover, in the presence of such a resolute disciple, no-one would dare to speak ill of the *Satsang*. Similarly, Maya, in the form of the *antah-karans*, does not even think of dislodging someone who has a firmly established patronage unto God. To the contrary, that Maya assists in strengthening his devotion. If someone has any deficiency in his heart with respect to his refuge, Maya tries to dissuade him and causes him distress.

However, if that same person had a thorough patronage of God, Maya would become incapable of dislodging him or causing him pain. Therefore, the answer to the question is that Maya is not able to cause distress in any manner to someone who has a firm determination about God [10].”

[10]

Loya Section, Vachanamrut 10 {118}



Shreeji Maharaj explains that for a disciple who has a thorough understanding of God's greatness and has taken the firm patronage of God, Maya does not cause him any kind of misery

Rahasyarth Pradeepika Tika

There are eight questions in this Vachanamrut. In the first question, Shreeji Maharaj states that the extraordinary and ordinary types of affection arise due to the deeds that one performs [1]. The effect of those deeds depends on the level of intensity, of which there are three types, with which the inclination attaches to an object. The three types of affection arise as a consequence of those deeds [2]. In the second, depending on whether the *indriyas*, mind or soul associate [with an object], the minimal, moderate and strong types of intensity arise. The strong intensity arises in anyone who has a predominance of any of the three attributes [3]. In the third question

Shreej Maharaj has stated that a person with a strong intensity has affection for God when he encounters favourable places, etc. However, if he encounters unfavourable places, etc., he develops affection for objects, rather than for God [4]. In the fourth, Shreej Maharaj has commanded that one must not remain in unfavourable places or times [5]. When Kali-yug is prevalent within the heart, the *Murti* of God should be visualised externally [6]. In the fifth question, the manner of recognising the minimal, moderate and strong types of intensity are stated [7]. In the sixth, if a person understands women to be the impediment, and the cause of distress, on the path to salvation, he does not become aroused by them. All objects become insignificant to a person who understands that his true form is the soul, and knows the greatness of God, who is the Aatma of all, including Sarvatma, i.e. Brahm, Akshar and the *Muktas*, that is to say, knows God to be the Par-brahm Param-aatma; and a trusting person. Such a person remains contented. Except for someone like this, others remain discontented [8]. In the seventh, Shreej Maharaj has stated that for His resolute disciples, Maya is very blissful [9]. In the eighth question, Maya, in the form of the *antah-karans*, is unable to cause distress to a person who has taken firm patronage unto God. If there is any kind of deficiency in that resort, Maya does cause distress [10]. These are the ten topics.

Q1 In Q.4 T.5, it is stated that when Kali-yug is prevalent within the heart, the *Murti* of Shreej Maharaj should be visualised externally through the eyes. Also, when Kali-yug is prevalent externally, one should flee to another place. Which is this other place?

Ans One should flee from places where riots are occurring or where there are people who believe God to be *nirakar*; or where *Karma-vadi*, *Shakti-panthi*, *Kunda-panthi* or such wicked people are living, but should not stay there.

Q2 In Q.6 T.8, Shreej Maharaj has called Himself the Aatma of Sarvatma Brahm, Akshar and the innumerable *Muktas*. Who should be recognised as the Sarvatma Brahm? Who is Akshar? Who are the *Muktas*?

Ans The lustre of Shreej Maharaj is the Aatma of all, such as the infinitely many Mul-akshars, who are described here as Sarvatma Brahm. Those who reside within that lustre and who have attained the same qualities to those of Shreej Maharaj are the *Muktas* mentioned here. Below them are the categories of Mul-akshar, who remain in Brahm-jyoti, i.e. in the rays of Shreej Maharaj's lustre. These are referred to as Akshar here. Shreej Maharaj is the Aatma of this Akshar category through His lustre. However, the Aatma of the *Muktas* and that lustre is the *murtiman* Shreej Maharaj Himself.

Rahasyarth Pradeepika Tika 118

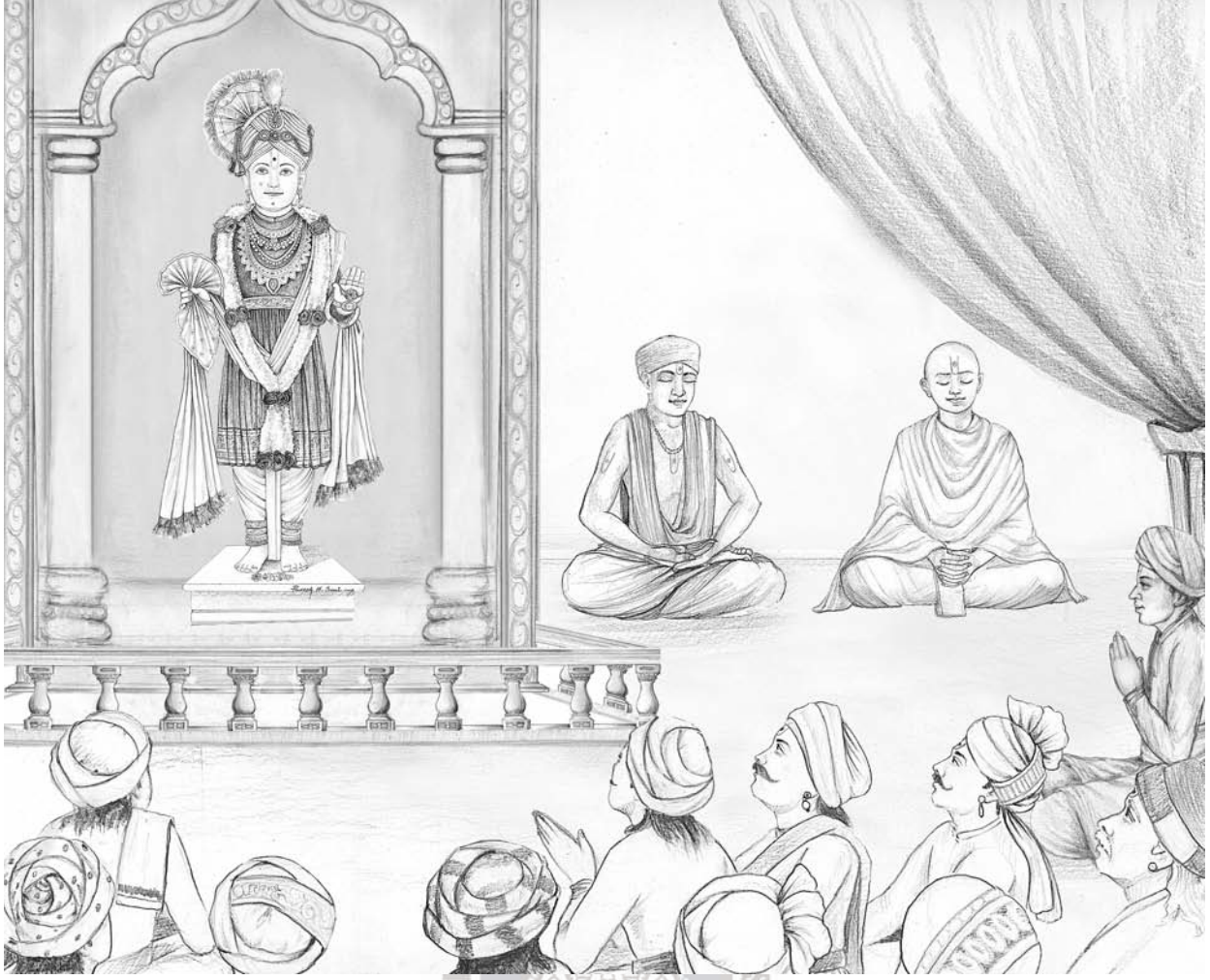
Loya Section, Vachanamrut 11

In Samvat 1877, Magshar Vad 8 (Wednesday 27 December 1820), during the time of dawn, Swami Shree Sahajanandji Maharaj was presiding at the court of Sura Khachar in the village of Loya. He was dressed entirely in white clothing. A congregation of *sadhus* and disciples from different regions had assembled before His lotus face.

- (1) Shuk Muni then asked Shreejimaraj, (1) “What kind of understanding does an impious person acquire from the sacred scriptures such as the Shreemad-Bhagwat and the Bhagwad-Gita?” Shreejimaraj replied, “I shall answer that question. An impious person believes that all the male and female forms that exist in the world, whether movable (*jangam*) or immovable (*sthavar*), are produced through Maya, via Virat, i.e. Adi-Purush-Narayan, and therefore, all the forms are of Narayan himself. Such a person who seeks salvation (*mumukshu*) should first control his mind. When his mind becomes engrossed in either a male or female form, whether of a high or low category, he should meditate on that same form. This leads him into an instantaneous trance. If his mind perceives a fault in that form, he should consider that form to be Brahm with the view ‘the entire world is Brahm’. With such an understanding, he should disregard the flaws. Acquiring this type of reasoning from the sacred scriptures is the understanding of an impious person. This type of understanding indicates the extremely wicked nature of his mind. Consequently, he endures the dreadful hell (*narak*) and the endless cycle of birth and death [1].” [1]

- (2) Again, Shuk Muni asked Shreejimaraj, (2) “What type of understanding does a pious person acquire from these sacred scriptures?” Shreejimaraj replied, “The answer to that question is stated in those sacred scriptures themselves. A person who seeks salvation should not meditate on any deity, such as Shiv or Brahma, but should meditate only on Purushottam-narayan. The *Murtis* of Purushottam-narayan, such as Ram and Krishna, which are in a human form or the form of a deity, may be meditated on. A wise person considers the places in which the *Murtis* of Ram and Krishna in human forms reside, to be like the abodes, such as Vaikunth, Golok, Shwet-dweep and Brahm-pur. Such a person believes that the attendants who reside there, are the attendants of Ram, Krishna, etc., i.e. Hanuman, Uddhav, etc. He believes that the divine *Murtis* of Purushottam-narayan that reside in those abodes are as lustrous as the light of millions of suns, moons and fires. Such sentiments are understood about the forms of Ram and Krishna. Someone who acquires this kind of understanding from the sacred scriptures, and has divine sentiments, and meditates on the human forms of God’s *Murti*, can never consider other forms to be equal to the *Murtis* of God’s incarnations [2].” [2]

“The *Murtis* of the incarnations of God actually have two arms. The belief that they possess four or eight arms is stated in order to dispel the notion that exists in an imprudent person, that God’s *Murti* is equal to other forms [3].” [3]



Sants and disciples meditate on the pratyaksh Murti of God, i.e. the Murti of Lord Shree Swaminarayan

“One should meditate only on the *Murti* of God that he has attained, but should not meditate on the other incarnations of the Lord that have previously manifested. One should maintain fidelity like that of a chaste lady, only for the *Murti* of God that he has attained. As Parvati said:

कोटी जन्म लग रगड हमारी, वरुं शंभु के रहूं कुमारी

*Throughout the millions of births, it is my firm determination that
either I marry Shankar or I remain a maiden.*

Tulsidas-krut Ramayan Baal-kand Chapter 93 Verse 5

“This vow of fidelity is also stated in order to dispel the notion that exists in an imprudent person, that the *Murti* of God and other forms are equal. If an individual disregards the *Murti* of God that has been attained by him, and instead, meditates on the *paroksh* incarnations of that God, there is a possibility that he may meditate on other forms, such as those of deities or humans. For this reason, it is said that a chaste fidelity should be maintained. In reality, there are no differences between the *Murtis* of God. Such is the understanding of a pious individual [4]. [4]

“Therefore, one should listen to the sacred scriptures only when recited by a pious individual. However, the sacred scriptures should not be heard from a recital by an impious person [5].” [5]

Loya Section, Vachanamrut 11 {119}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreejimaraj has stated that someone who acquires an incorrect understanding from the sacred scriptures is an impious person and is extremely wicked. Consequently, he endures the dreadful hell, and the endless cycle of birth and death [1]. In the second question, Shreejimaraj has stated that the places where the incarnations preside in their human forms should be recognised as being the divine abodes of those incarnations. Therefore, the place where the *Murti* of Vaikunth-nath resides in a human form should be recognised as being equivalent to Vaikunth, and his attendants should be considered as being equivalent to the attendants of Vaikunth. That *Murti* should be regarded as being the same as the *Murti* that exists in Vaikunth. The place where the *Murti* of the Lord of Golok resides in a human form should be recognised as being equivalent to Golok. That *Murti* should be recognised to be the same as the *Murti* that exists in Golok, and his attendants should be considered equivalent to the attendants of Golok. Similarly, the Lord of Akshardham has manifested in Chhapaiya and is visible in a human form. It should be understood that He is just as great here as He is when He presides in Akshardham; no difference exists between the two forms. The place where He manifested on the Earth, Chhapaiya, is indeed equivalent to Akshardham. What more is there to say about that? Moreover, all the places where He visited should also be recognised as being equivalent to Akshardham. His disciples should be recognised to be equivalent to the *Muktas* of Akshardham [2]. The *Murtis* of His incarnations have two arms. However, the idea that the incarnations have four or eight arms is stated in order to dispel the notion, which is prevalent in an imprudent person, that God's *Murti* and the other forms are equal [3]. One should meditate on the *Murti* that has been attained, i.e. His *Murti*, but should not meditate on the forms of His *paroksh* incarnations [4]. The sacred scriptures should only be heard when recited by a pious individual, but never from an impious person [5]. These are the five topics.

Q1 In Q.1, it is stated that a person understands that all forms are derived from Narayan; and believing everything to be Brahm, he meditates on those forms. However, Shreejimaraj called such a person impious and immensely wicked; furthermore, such a person is said to be destined for the dreadful hell, and endure the endless cycle of birth and death. What serious fault exists in him, as a consequence of which, Shreejimaraj has called him impious?

Ans He believes his own body, or the body of others, to be divine, and meditates on them. However, the body is derived from Maya. Merely by believing it to be divine does not make it divine. By imagining that a shell is not a shell, but instead is a diamond, it cannot be transformed into a diamond. Similarly, the inanimate body is a combination of the elements of Maya. Merely by believing it to be divine, does not make it divine. Therefore, anyone who has such an understanding is destined for hell, and has to endure endless births and deaths. He does not attain salvation even after millions of years. The body is material and inanimate, and must not be regarded as being divine.

- Q2** Through spiritual knowledge, one can destroy all notion of the existence of the body. Then, the body no longer exists and only Purushottam remains. At the time of the final devastation, the four basic elements, such as earth, become merged into space. In this manner, does the body attain the same form as Purushottam or not?
- Ans** Earth, water, fire, wind and space are of the same category and evolve from Maya. Therefore, at the time of devastation, they are merged into one another. In contrast, Purushottam is divine. Purushottam is of a different category from the body. Therefore, the body cannot become merged into Purushottam. Someone who has this kind of misunderstanding has an evil belief and has wavered from the true path. Therefore, the body should never be considered as being divine.
- Q3** In Q.2 T.4, Shreej Maharaj has forbidden the meditation of other incarnations and has insisted that one should meditate on the *Murti* that has been attained, i.e. His *Murti*. However, when Shreej Maharaj spoke those words, His *Murti* in His human form was present. That *Murti*, in a human form, is not visible today. Which *Murti* should be meditated on today?
- Ans** The *Murti* that existed in a human form is present today in the form of idols (*pratima*). Therefore, one should meditate on His *Murti* in the form of an idol. This has been explained extensively in the Rahasyarth of both, GFS.14 Q&A.5 and GFS 59 Q&A.1.
- Q4** How should one meditate on Shreej Maharaj?
- Ans** Contemplating about the *Murti* of Shreej Maharaj, having understood the soul to be the same as Shreej Maharaj's lustre, i.e. Akshardham, is the type of meditation that leads one to attain the status of the *Param-ekantik* category. Contemplating about His *Murti*, having become one with His *Murti*, is the type of meditation that leads one to attain the status of *Anadi-mukta*.
- Q4** It is stated that a firm fidelity, like that of Parvati, should be maintained. If someone has such firm loyalty for a *paroksh* incarnation, but then severs that allegiance and develops it towards Shreej Maharaj, is it detrimental or beneficial to the disciple?
- Ans** If a superior cherished deity is attained, the *upasana* for the inferior cherished deity should be abandoned and *upasana* for the superior cherished deity should be developed and fidelity, like that of a chaste lady, should be maintained. This is advantageous for the disciple. The example should be understood in the following manner: 'Just as Parvati did not give up her vow of fidelity, I, the supreme Lord have been attained by you. Therefore, you must maintain a firm loyalty to Me, in the same manner that a chaste lady does towards her husband.'

Rahasyarth Pradeepika Tika 119

Loya Section, Vachanamrut 12

In Samvat 1877, Magshar Vad 9 (Friday 29 December 1820), during the night, Swami Shree Sahajanandji Maharaj was presiding at the court of disciple Sura in the village of Loya. He was adorned with a warm, red coat (*dagli*) made of *pos* and all His other garments were white. A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.

- (1) Shreejimaraj asked a question. (1) “One’s determination about God is of two types; one is *savikalp* and the other is *nirvikalp*. Within both of these, there are three further classifications; the best, the moderate and the lowest. Therefore, there are six types in total. Describe the characteristics of each, one by one.” The *paramhansas* were unable to respond, so Shreejimaraj said, “Consider someone who has the lowest type of *savikalp* determination. His determination about God remains whilst God’s conduct relating to lust, anger, greed, taste, pride, etc., is like that of other people. However, if God shows that they exist more in Him than in others, that determination is destroyed. Consider someone who has a moderate type of *savikalp* determination. His determination about God still remains whilst God’s conduct with regard to lust, etc., is twice that which exists in other people. For someone who has the best type of *savikalp* determination, his determination remains intact even if God behaves inappropriately, like a person of a low caste, consumes alcohol or meat, interacts illicitly with women, has an angry nature, or performs violent deeds, etc., and still, no doubts occur. This is because that disciple recognises God to be the creator of all, the supreme Lord, and experiences everything; and so, whatever He does, He does because He exists in an *anvay* form within everything and controls everything. Therefore, even though God may have performed certain lowly deeds, He is still not at fault, because He is the doer of everything. In this manner, the disciple recognises the supremacy of God and therefore, he is referred to as a disciple with the best type of *savikalp* determination. A disciple who has the lowest type of *nirvikalp* determination sees God performing both auspicious and inauspicious activities, but he believes that even though God performs those deeds, He is not the doer of everything, because God is *Brahm-roop*. What is this Brahm like? Brahm exists within everything, like space, and all actions are performed within space. The disciple recognises such attributes of Brahm to exist within God. In the Ras-panch-adhyayi, King Parikshit asked Shukji, ‘God assumed the incarnation in order to protect religiosity. So why did he associate with the wives of other people?’ Shukji replied, ‘Shree Krishna is lustrous, just like a fire. Therefore, all the auspicious or inauspicious deeds he performs are obliterated into ashes.’ (Shreemad-Bhagwat Section 10 Part 1 Chapter 33 Verse 27 - 29). In this manner, the disciple recognises God to be unaffected, i.e. *Brahm-roop*, and is said to have the lowest type of *nirvikalp* determination. Someone who becomes like the Nirann-muktas of Shwet-dweep, who are free from the six emotions, and performs the *upasana* of Vasudev, is classified as having a moderate type of *nirvikalp* determination. Someone who has the best

type of *nirvikalp* determination understands that the infinitely many universes with their eight-fold veils appear like atoms within Akshar, which is the abode of Purushottam-narayan. Whilst remaining within this Akshar, the disciple has *upasana* towards Purushottam [1].” [1]

(2) Then, Chaitanyanand Swami asked, (2) “Oh Maharaj! What is the reason that these different types of determination exist?” Shreejimaraj replied, “It depends on two things. Firstly, when an individual who seeks salvation first comes to a preceptor, the circumstances of the preceptor, such as place, time, associations, initiation, actions, incantation and scriptures, are either auspicious or inauspicious. Secondly, the faith of the listener is either minimal or strong. As a result, differences in one’s determination occur. Therefore, one should remain in favourable places, etc., and listen to the instructions of a preacher, when he is totally peaceful; within whom, no flaws exist [2].” [2]

(3) Again, Chaitanyanand Swami asked, (3) “Due to specific reasons, one’s determination may be of the lowest type. Can it be improved and become of the highest type?” Shreejimaraj replied, “If in the listener, immense faith exists, he encounters a favourable place, etc., and encounters a preceptor who has the highest level of spiritual knowledge, his determination can reach that of the highest type. Otherwise, this highest type of determination is attained only after many births [3].” [3]

Loya Section, Vachanamrut 12 {120}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut. In the first, Shreejimaraj has stated the characteristics of the best, moderate and lowest types of both *savikalp* and *nirvikalp* determination [1]. In the second question, the different types of determination arise as a consequence of whether the place, etc., of the preceptor is auspicious or inauspicious and whether the faith of the listener is strong or minimal [2]. In the third question, the highest type of determination is attained if, one encounters a preceptor with the highest level of spiritual knowledge; the place, etc., are auspicious; and the listener has immense faith [3]. These are the three topics.

Q1 In Q.1, the six types of determination are stated. In which manner does someone with each of these types of determination recognise Shreejimaraj?

Ans Someone who has the lowest type of *savikalp* determination understands Shreejimaraj to be like Vishnu and Vairaj, and worships Him accordingly [1]. Someone who has a moderate type of *savikalp* determination understands Shreejimaraj to be like Aniruddh, Pradyumna, Sankarshan and Mahat-tattva, and worships Him in that manner [2]. A person who has the highest type of *savikalp* determination understands Shreejimaraj to be like Pradhan-Purush, and worships Him accordingly [3]. A person who has the lowest category of *nirvikalp*

determination regards Shreejimaraj to be like Mul-purush and Nar-Narayan, and worships Him in that manner [4]. Someone who has a moderate type of *nirvikalp* determination believes Shreejimaraj to be like Vasudev and Mul-akshar, and worships Him accordingly [5]. A person who remains within the form of Shreejimaraj's lustre, i.e. Akshardham, and worships Shreejimaraj, should be recognised as someone who belongs to the highest category of *nirvikalp* determination [6]. Someone who has attained the highest level of *nirvikalp* determination should be recognised as a *Param-ekantik-mukta* who has attained the accomplished state. The *Anadi-muktas*, who constantly remain in the *Murti* of Shreejimaraj and experience rejuvenating bliss from each pore of His *Murti*, should be recognised as having an immensely great type of *nirvikalp* determination.

Q2 Someone with the highest type of *nirvikalp* determination believes his soul to be the form of the abode, and he maintains *upasana* whilst remaining in the abode. What does someone who has a moderate and lowest types of determination understand his own form to be like?

Ans Someone with a moderate type of determination recognises Shreejimaraj to be like Vasudev and Mul-akshar, whose lustre is Akshar-brahm. Therefore, he believes his form to be like that of Akshar-brahm. Someone with the lowest type of determination recognises Shreejimaraj to be like Mul-purush and Nar-Narayan. He therefore believes his form to be like the lustre of Mul-purush and Nar-Narayan. In the previous scriptures and in the Vedas and Upanishads, their lustre is referred to using the names Brahm and Akshar. Therefore, he believes that he exists with such a form. Due to this understanding, a deficiency in his determination remains, because the lustre of innumerable Mul-akshars and Vasudev-brahms are merged within the lustre emitted from each of Shreejimaraj's nails; and the lustre of Nar-Narayan and Mul-purush are merged into the little amount of the lustre of Akshar and Vasudev. The difference between the different categories of lustre is stated in GLS.15 Q.5. The *Param-ekantik* and *Anadi-muktas* of Shreejimaraj can visualise these categories of lustre. They can also be recognised and seen by disciples who are blessed by the mercy of these *Muktas*.

Q3 It is stated that infinitely many cosmoses, with their eight-fold veils appear like atoms within Akshardham. However, the cosmoses exist in Akshar-brahm, Mul-purush's lustre. What should be understood when it is stated that they exist in Akshardham?

Ans The lustre of Shreejimaraj sustains all the categories, such as Akshar, Brahm and Purush. Therefore, if it is stated that they exist in the lustre of Mul-purush, it can also be inferred that they exist in the lustre of Shreejimaraj. This is because the entity that sustains all, is the lustre of Shreejimaraj. Even though they exist in any of these categories, it can also be said that they are inherent within the entity that sustains all.

Q4 In Q.2, it is stated that the place, time, actions, initiation, incantation, scriptures, etc., of a preceptor can be auspicious or inauspicious. What is meant by this?

Ans Places where the incarnations of God manifest; the places where those incarnations preside; where a *Sat-purush* who has *upasana* of the *pragat* God resides; and where people who remain



Disciples should maintain an association with a Mukta, who has the highest level of spiritual knowledge. By this, one's determination can reach that of the highest type

faithful to their religious decree reside, should be known as auspicious places [1]. A period when no kinds of epidemics, etc., are prevalent; rioting is not occurring; and when an association with irreligious people is not had, should all be known as auspicious times [2]. Associating with a preacher who has a determination towards Shreej Maharaj that He is supreme; who strictly obeys the five *vartmans*; and who has acquired such virtues by associating with *Muktas* who have affection for Shreej Maharaj, is referred to as an auspicious association [3]. Initiation into the Uddhav *Sampraday* should be known as an auspicious initiation [4]. Activities such as discourses, recitals, meditation, worship, devotion, service, vows and the practising of religion, are auspicious if they are associated with Shreej Maharaj [5]. An incantation should be recognised as being auspicious if the name 'Swaminarayan' is chanted whilst believing oneself to be the form of Shreej Maharaj's lustre [6]. Scriptures in which knowledge about the form of Shreej Maharaj and His *Muktas* is described; their nature of being divine and *sakar* is advocated; their glory is described; and their divine episodes are narrated, should be recognised as auspicious scriptures [7]. Believing oneself to be the form of Shreej Maharaj's lustre whilst meditating on Shreej Maharaj, and developing a unity with Shreej Maharaj and meditating on Him, is said to be auspicious meditation [8]. The places, etc., described here, should be known as being auspicious. By associating with a preceptor within whom such places, etc. exist, the best type of determination is attained.

Rahasyarth Pradeepika Tika 120

Loya Section, Vachanamrut 13

In Samvat 1877, Magshar Vad 10 (Saturday 30 December 1820), during the time of dawn, Shreejimaraj was presiding on a dais at the court of Sura Khachar in the village of Loya. A white turban (*feto*) was adorned on His head and another white length of cloth was used as a chinstrap (*bokani*). He was adorned with a warm, red coat (*dagli*) made of *pos*. He was wearing a white scarf (*khes*), and a white quilt (*chofal*) was draped around Him. A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.

- Then, Shreejimaraj said, “Senior *paramhansas*, ask and answer questions amongst yourselves.” So, Gopalanand Swami asked Brahmanand Swami a question. (1) “What kind of a person is not overcome by an adverse place, time, action, associations, etc., and what kind of a person is overcome by them? It is said that even Brahma became infatuated when he saw Saraswati (Shreemad-Bhagwat Section 3 Chapter 12 Verse 28 - 33). Shivji too became infatuated by the sight of Mohini (Shreemad-Bhagwat Section 8 Chapter 12 Verse 12 - 37). Therefore, think carefully before answering, as even such great individuals have been overcome by the influences such as place and time.” Brahmanand Swami tried to answer, but could not give an appropriate response. Shreejimaraj said, “The answer to that question is as follows. If a person controls his *nadis* and *prans*, and having attained the *nirvikalp* status, remains at the lotus feet of Shree Narayan, even an insignificant soul is not overcome by the place, time, association, etc. If someone like Brahma retains such a state, he too is not overcome. If such a status has not been attained and one behaves in accordance with his body, an ordinary soul is overcome; moreover, even a great person such as Brahma is defeated. If this were not the case, the meaning of the following verse would not hold true:

तत्सृष्टसृष्टसृष्टेषु कोन्वखण्डितधीः पुमान् । ऋषिं नारायणमृते योषिन्मय्येह मायया ॥

Brahma created the deities, sages, humans and others. Except for the sage Narayan, there is no-one who can avoid being lured by the charm of Maya.

Shreemad-Bhagwat Third Section Chapter 31 Verse 37

“Therefore, only sage Narayan is not overcome, even though he remains within Maya. Other than him, everyone in this world, irrespective of how great they may be, are overcome if they do not remain attached to the lotus feet of Narayan. If however, someone does remain attached to the lotus feet, he is not overcome. This is an unequivocal principle that I have established within My heart. It is also said in the [Shreemad] Bhagwat:

एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः । न युज्यते सदात्मस्थैर्यथा बुद्धिस्तदाश्रया ॥

The firm disciple of God resides amongst Maya; yet he is never overcome by the allure of Maya. Similarly, an intellect that has taken His patronage, also remains unaffected by Maya.

Shreemad-Bhagwat First Section Chapter 11 Verse 38

Also, Shree Krishna has said:

दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

The Maya that I have created is composed of the three attributes, and it is extremely difficult to transcend. However, anyone who comes into my patronage is able to transcend that Maya.

Bhagwad-Gita Chapter 7 Verse 14

“In this manner, the ability to remain unaffected by Maya exists only in Narayan, as well as in those who have attained the *nirvikalp* status and taken the patronage of Narayan. Conversely, someone of the *savikalp* status may have attained Narayan, but he is defeated, regardless of how great he may be [1].”

[1]

- (2) Nityanand Swami then asked a question. (2) “Oh Maharaj! Whilst a salvation-seeker associates with the attributes [of Maya], he can be influenced by a place, time, etc; whereas Narayan remains amongst the attributes, and still remains unaffected by influences such as a place and time. This is accepted. When the *Muktas* are freed from any association with the attributes, they become *nirgun* and reside in Akshardham with Narayan, who also presides there in the same manner. Therefore, they are all lustrous (*chaitanya-may*) and beyond the attributes of Maya (*nirgun*). Additionally, according to:

..... मम साधर्म्यमागताः ।

.....they have attained characteristics that are the same as Mine,

Bhagwat-Gita Chapter 14 Verse 2

“They have attained the same qualities as Narayan. So, how can the difference between such *Muktas* and Narayan be understood?” Shreej Maharaj replied, “Is there not a difference between the Moon and the stars? Look! They are not the same in terms of their lustre, nor in terms of their spherical forms. All vegetation is nourished by the Moon, but not by the stars. The darkness of the night is removed by the Moon, but not by the stars. In the same manner, there are differences between Narayan and *Muktas*. Furthermore, a king and his servants are both humans. However, the ability, prowess, appearance and personality of the king are superior. The servant, however great he may be, is not able to do what the king is able to. Similarly, Purushottam Narayan is the doer of everything, the cause of everything and the controller of everything. He is exceedingly beautiful, immensely lustrous and extremely competent. He is the doer of everything (*kartum*), does everything through others (*akartum*), and can do that which is impossible (*anyatha-kartum*). If He wishes, He can merge all the *Muktas* who reside in Akshardham into His lustre and preside alone. If it is His will, He can preside amongst all the *Muktas*, and accept the devotion of the *Muktas* who are in His service. He can absorb the Akshar [lustre], i.e. Akshardham where He resides, and then remain alone as the sovereign Lord. If it is His will, He is able to sustain the innumerable *Muktas* with His own prowess, without even the support of Akshardham. As Lord Pruthu said

to Pruthvi, 'I can kill you with the arrows of my bow, and still, I would be able to sustain the entire world with my power.' (Shreemad-Bhagwat Section 4 Chapter 17 Verse 22 - 28). In the same manner, with His immense prowess, Narayan reigns supreme. Therefore, anyone who regards Him and other *Muktas*, such as Akshar, to be equal, should be recognised as having an evil understanding. He should be recognised as a great sinner. One should not even look at such a person. A sin equivalent to the five grave sins is committed by looking at such a person. Due to Narayan, anyone can be regarded as being great. It is because of Him that Vishnu, Brahma, Shiv, Narad, Sanak, etc., are all regarded as being Gods. Even Uddhav can be regarded as a God due to his association with Narayan. Today, because of Narayan, even a *sant* like Muktanand Swami can be regarded as being like God. Without Narayan, not even Akshar can be called a God. In that case, what question is there of others? Also:

अपरिमिता ध्रुवास्तनुभृतो यदि सर्वगताः । [तर्हि न शास्यतेति नियमो ध्रुव नेतरथा ॥]

The enlightened souls are innumerable and eternal. Even if [by your grace] they attain the power of pervading everywhere, [they cannot become the controller (God)].

Shreemad-Bhagwat Tenth Section Chapter 87 Verse 30

“This extract from the prose of the Ved-stuti reiterates this very fact. If it were not true, the following is not logical: We recognise our soul to be *Brahm-roop*, which is separate from the body. We practise means, such as spiritual knowledge and asceticism, and still we continually and tirelessly perform various means to please Narayan. We sing devotional songs; recite His name whilst clapping so vigorously, our fingers get tired; and we hold discourses throughout the day and night. If we can become equal to Narayan, why would we make such efforts? Therefore, only Narayan is like Narayan. No-one else becomes like Him. The Shruti:

॥ एकमेवाद्वितीयं ब्रह्म ॥

There is only one God. No-one else is like Him

Chhandogya Upanishad Section 6 Chapter 2 Mantra 1

“This conveys the same meaning, that only Narayan is like Narayan. This is the basic principle of all the scriptures.” In this manner, Shreej Maharaj held this discourse to teach all disciples. In reality, He is the *sakshat* Purushottam Narayan [2].

[2]

Loya Section, Vachanamrut 13 {121}

Rahasyarth Pradeepika Tika

There are two questions in this Vachanamrut. In the first, Shreejimaraj has stated that influences such as places and times cannot affect someone who remains engrossed with Him. Someone who seeks salvation but behaves as though he is a body, is affected by places, times, etc. [1]. In the second question, just as the stars and Moon exist in the sky, He and His *Muktas* exist in Akshardham, i.e. His lustre. He is synonymous to the Moon, and His *Muktas* are synonymous to the stars. This is the difference between Him and His *Muktas*. Just as there is a difference between a king and his servants, there is disparity between the Lord and the incarnations, such as Akshar. The *Muktas* reside in close proximity to the Lord in Akshardham, i.e. His lustre. He merges the *Muktas* into Akshardham, i.e. His lustre, in such a way that the *Muktas* do not see each other. He keeps them in such oblivion. This constitutes His nature of being the doer of everything (*karta-panu*). In the abode, i.e. His lustre, He accepts the service of the *Muktas*. That is to say, He shows the sentiments of being dependent on His servants. This constitutes the Lord's nature of doing things through others (*akarta-panu*). He may even merge that lustre into Himself and preside alone as the sovereign king. Through His prowess, He sustains the *Muktas* who reside in His lustre, i.e. keeps them within His *Murti*. This constitutes the Lord's nature of being able to do the impossible (*anyatha-karta-panu*). Someone who regards Him, His incarnations such as Akshar, and His *Muktas* who have attained the same qualities as Him, to be equal, have an evil understanding and are immensely sinful. One should not even look at such a person. Due to the influence of the Lord's supremacy, all the categories from Mul-akshar, etc., down to Vishnu, are called God. In fact, because of the Lord, even this Muktanand Swami is said to be like God, i.e. he is like Shreejimaraj, or equivalent to Him. However, no-one, including Akshar, is actually capable of being Him. He alone is the only God [2]. These are the two topics.

Q1 It is stated that even if an insignificant soul remains engrossed with the Lord, he cannot be defeated. If someone remains engrossed with Shreejimaraj, how can he be regarded as being insignificant?

Ans From a worldly perspective, a soul who is in the period of endeavouring to seek God, but is still engrossed within Maya, may be considered to be insignificant. When such a soul encounters and associates with God or a *Sat-purush*, he remains engrossed within the *Murti* of Shreejimaraj because he comes to know His true greatness and meditates on His *Murti*. Such a person cannot be defeated. From the perspective of this world, he is considered to be insignificant. From the perspective of the world, Brahma etc., can be said to be great due to the authority that they possess.

Q2 In Q.2, it is said, 'merging the *Muktas* who reside in Akshardham into My lustre constitutes My nature of being the doer of everything.' Which Akshardham does this refer to? What is being referred to as the lustre of Shreejimaraj? The ability to perform any deed is His *karta-panu*. Making things happen through others constitutes *akarta-panu*. Performing impossible deeds is called His *anyatha-karta-panu*. None of this can be understood. So have mercy and explain.

Ans It is not said that Akshardham and the lustre are separate entities. In one sentence, it is named Akshardham and subsequently, the same entity is described as His lustre. His own lustre is itself Akshardham. This is clarified in P.1. Therefore, the lustre mentioned here refers to Akshardham itself. However, the lustre and Akshardham are not different entities. By the Lord's inspiration, the incarnations such as Mul-akshar, perform processes such as creation. This is called His nature of being the doer of everything (*karta-panu*). He makes others perform certain process, but does not directly execute them Himself. This is His nature of doing things through others (*akarta-panu*). He is able to perform even impossible deeds that He wishes to perform; this is His nature of being able to do the impossible (*anyatha-karta-panu*). These three natures are of His *anvay* form. However, in this context, the three natures refer to His *vyatirek* form: i.e. merging His *Muktas* into His lustre, i.e. His abode, is His nature of being the doer of everything; accepting the service of His servants and showing Himself to be dependent to them, is His nature of doing things through others; keeping the *Muktas* in His own *Murti*, without even the abode, is His nature of being able to do the impossible. Therefore, the three natures mentioned here refer to His *vyatirek* form. Here, Shreejimaraj is talking about Himself, His own lustre, i.e. His abode, and His own *Muktas*. However, He is not referring to the natures of His *anvay* form.

Q3 What should be understood by the example of the Moon, the stars and the vegetation?

Ans In this example, Shreejimaraj should be understood as the Moon, the *Muktas* should be understood as the stars and those who are seeking salvation should be known as the vegetation. The nourishing refers to the granting of bliss by Shreejimaraj. He grants this bliss through His *Muktas*. However, without Shreejimaraj, none of the *Muktas* are independently able to impart bliss.

Q4 What should be understood by the example of the king and his servants? What does the 'doing' in this example refer to?

Ans In this example, Shreejimaraj should be understood as the king, and all the incarnations, starting from the category of Mul-akshar, should be understood as the servants. When the power of Shreejimaraj is instilled within them, they are able to perform processes such as creation, and grant the fruits of others' deeds. However, without Shreejimaraj, no-one is competent to independently perform the processes of creation, etc., or grant the fruits of others' deeds.

Q5 What is the reason that two examples are given; that of the Moon and of the king?

Ans Actions such as granting salvation, and performing processes such as creation, are two different functions. The *Muktas* grant the salvation whereas entities such as Mul-akshars perform the creation, etc. For this reason, two examples have been given.

Rahasyarth Pradeepika Tika 121

Loya Section, Vachanamrut 14

In Samvat 1877, Magshar Vad 11 (Sunday 31 December 1820), Shreejimaharaj was presiding on a dais placed at the court of disciple Sura in the village of Loya. A white turban (*feto*) was adorned on His head, and a white blanket (*chadar*) and a white scarf (*khes*) were draped around Him. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Addressing the *paramhansas*, Shreejimaharaj said, (1) “Each of the Acharyas who existed in the past have placed an emphasis on different ideas. Among them, Shankar Swami seems to predominantly favour the principles of the Advait philosophy. The principle of Ramanuj is that the three eternal entities are the soul, Maya and Purushottam, with Purushottam being the controller of the soul and Maya, and the cause of all. He eternally presides in His own Akshardham in a divine form and all the incarnations originate from Him. A soul should have *upasana* for such a Purushottam Narayan. This seems to be the understanding of Ramanuj. It seems that Vallabh-acharya has placed emphasis only on devotion. In their scriptures, all the Acharyas have written about other issues in passing, but predominantly, they always veer towards their own preference. Thereby, their views are apparent from the statements made in their writings. Similarly, by listening to My discourses, you all are able to ascertain My preference. In the same manner that a string follows the eye of a needle, and a string is inherent through all the beads of a rosary, My opinion is always inherent within My talks. So tell Me, what have each of you understood?” Each of the senior *paramhansas* spoke in accordance with their understanding. Shreejimaharaj then said, “Now I shall state My opinion and My preference. Firstly, I like the fact that although Lord Rushabhdev had attained unity with Vasudev, he did not accept the *siddhis* when they approached him, even though he was God (Shreemad-Bhagwat Section 5 Chapter 5 Verse 27 - 35). He did this in order to impart a teaching to all ascetics, and said, ‘even if a Yogi is accomplished and has control over his mind, that mind must never be trusted.’ It is stated in the Shreemad-Bhagwat:

न कुर्यात् कर्हिचित् सख्यं मनसि ह्यनवस्थिते । यद्विस्त्रम्भाच्चिराच्चूर्णं चस्कन्द तप ऐश्वरम् ॥

The mind is extremely fickle. One must never be friends with it. Even those who performed great austerities for extensive periods of time have fallen because they trusted their mind).

Shreemad-Bhagwat Fifth Section Chapter 6 Verse 3

नित्यं ददाति कामस्य छिद्रं तमनु येऽरयः । योगिनः कृतमैत्रस्य पत्युर्जायेव पुंश्चली ॥

Even a great practitioner of yoga who forms a friendship with his mind falls, because his mind allows lust to enter and then, the other enemies also enter the mind. This is like an adulterous wife who causes the downfall of her trusting husband.

Shreemad-Bhagwat Fifth Section Chapter 6 Verse 4

“In this manner, I like the kind of asceticism whereby a person does not trust his mind. Within My heart, I have more liking for Shwet-dweep and Badrik-ashram, than I have for other abodes. A thought persists within My mind, ‘it would be good to go to Shwet-dweep and Badrik-ashram, and perform austerities there without accepting any food.’ However, I have no longing to experience the many types of prosperities of other Loks [1]. [1]

“There have been many incarnations of God. I recognise them all to be incarnations of Narayan. Still, from amongst all these incarnations, I have more regard for Rushabhdev. I also have an equal respect for Kapil and Dattatreya, but not as much as I have for Rushabhdev. However, My affection for Shree Krishna is millions of times more than it is for these three incarnations. I also know that this Incarnation (Shreejimaraj) is extremely great and immensely powerful. Furthermore, for this Incarnation, there exists no distinction of incarnation (*avtar*) and incarnator (*avtari*). I do not have much affection for the other incarnations of God such as Machh and Kachh. My *upasana* is as follows. Above all, there is a great mass of lustre. This great mass of lustre is limitless in all four directions, above and below. It is immeasurable and infinite. At the centre of this mass of lustre is a great throne upon which the divine *Murti*, Lord Shree Narayan Purushottam magnificently presides. On all four sides of this throne are seated infinitely many *Muktas* who enjoy the *darshan* of this Narayan. I constantly visualise this Shree Narayan together with the *Muktas*. Sometimes, God and the assembly are not seen due to the intensity of the immense lustre. This causes Me to experience great pain. Even though I can constantly visualise the mass of lustre, I have no affection for it. I experience immense bliss only from the *darshan* of God’s *Murti*. This is My *upasana*. The kind of devotion I like for that God is like the devotion of the Gopis. For that reason, I constantly observe the behaviour of other people. When I see the kind of attraction that a lustful woman has for a man, or see the affection of a lustful man towards a woman, I think, ‘it would be good for us to have that same kind of intense love for God.’ When I see someone who has deep affection for his son or for wealth, I feel, ‘how great it would be if such affection was focussed on God.’ Therefore, if I hear anyone singing songs in praise of God, I send someone to him, or go personally to him, in order to acknowledge that he is doing a very good deed [2]. [2]

“I feel comfortable with someone within whom faults, such as lust, anger, greed, taste, affection, pride, envy, hypocrisy and deceit, do not exist; with someone who is practising the religious decree as stipulated in the Dharma-shastras; and with someone who remains devoted to God. I feel comfortable only with such a person. If someone lacks these virtues, I cannot feel comfortable with him, even if he resides with Me. A feeling of loathing remains towards him [3]. [3]

“Previously, I had a strong repugnance for anyone who was lustful. Now however, I have an intense dislike for anyone who has the three flaws, i.e. anger, pride and jealousy, within him. This is because a lustful person can remain in the *Satsang* by becoming humble like a *gruhasth*. However, it can be seen that someone who has anger, pride and jealousy within

him, undoubtedly falls from the *Satsang*. For this reason, I have a lot of detest for anyone who has these three vices. What is the nature of pride? A person who has pride remains arrogant before someone who is greater than him, but cannot become humble and serve him [4]. [4]

“I shall now summarise all My preferences. Shankar Swami has propounded the existence of Advait-brahm. I consider that Brahm to be My own form. Ramanuj Swami has propounded Lord Purushottam to be superior to the perishable (*kshar*) and the imperishable (*akshar*) entities. I have *upasana* for this Lord Purushottam. My devotion towards that Lord Purushottam is like that of the Gopis. My asceticism and conviction about the soul (*aatma-nishta*) are like that of Shukji (Mahabharat Shanti-parva Moksh-dharma-anushasan-parva Chapter 333) and Jad-Bharat (Shreemad-Bhagwat Section 5 Chapter 9 & 10). This is My opinion and My preference; it is evident to an intelligent person who analyses My discourses or thinks about the concepts stated in the scriptures of My *Sampraday* that I have endorsed.” Shreejimaraj spoke in this manner to provide teachings to His disciples. In reality, He is the *sakshat* Lord Purushottam Narayan [5]. [5]

Loya Section, Vachanamrut 14 {122}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreejimaraj has stated that He has a preference for asceticism, but has no longing to experience worldly prosperities [1]. From amongst His many incarnations who have appeared in the past, Rushabhdev is greater than Datt and Kapil; Shree Krishna is millions of times greater than them; and this incarnation, i.e. Shreejimaraj, is extremely powerful. For Him, no distinction of incarnation and incarnator exists. He is superior to all. At the centre of an infinite mass of lustre, which is superior to all and boundless, the divine *Murti* i.e. Shreejimaraj, presides on a divine throne. Infinitely many *Muktas* exist all around Him and enjoy His *darshan*. One should realise that happiness exists only when He is visualised together with His *Muktas*. If only the lustre is seen, one should become despondent. One should have *upasana* and perform devotion to Him in this manner [2]. One should associate only with someone who is free from the faults such as lust; practises the religious decree as stipulated in the Dharma-shastras, i.e. Satsangi-Jeevan; and who has devotion for the Lord. One should loathe someone who does not possess these virtues [3]. The Lord has more detest for someone within whom anger, pride and jealousy exist, than He does for a person within whom lust exists [4]. The Advait-brahm advocated by Shankar Swami refers to the lustre of Mul-purush. Above this is the lustre of Vasudev-brahm; above this is the lustre of Mul-akshar; above this is Shreejimaraj's lustre, which is the entity that sustains all, is the cause of all, and is Advait. This lustrous Brahm should be considered to be one's own form. One should have such an eternally *sakar upasana* and perform devotion towards Lord Purushottam, i.e. Shreejimaraj, who is superior to the perishable (*kshar*) and imperishable (*akshar*) entities. One must maintain asceticism towards anything other than the Lord and have conviction about the soul [5]. These are the five topics.

- Q1** In T.1, it is stated that Shreej Maharaj has a preference for performing austerities in Shwet-dweep and Badarik-ashram, but has no longing to experience the prosperities of other Loks. What is meant by the 'Loks' and what is meant by the 'prosperities'?
- Ans** The abodes of everyone, from Indra to Prakruti-Purush should be known as the 'Loks'. The material happiness that exists within those Loks should be understood as the 'prosperities.' It is stated that He has no liking for these prosperities.
- Q2** In T.2, it is said that Rushabhdev had attained unity with Vasudev. Who should be recognised here as Vasudev?
- Ans** In this context, Mul-purush has been called Vasudev. Rushabhdev was his incarnation. He attained unity with that Vasudev.
- Q3** What is the reason for stating that He has more affection for Shree Krishna than He has for Rishabhdev?
- Ans** It is said that one should have affection for whoever is the superior of all. Rushabhdev is greater than Datt and Kapil; Shree Krishna is far greater than Rushabhdev and is infinitely greater than all. This incarnation, i.e. Shreej Maharaj, is infinitely greater than all the other incarnations and is extremely powerful. In this manner, He has stated that He is immensely superior to all and therefore, He has indicated that one should have affection only for Him.
- Q4** Shreej Maharaj has said that for Him, no distinction of being the incarnation or the incarnator exists. What is meant by this?
- Ans** All of the other incarnations are an incarnation of their superiors, and also the incarnator of those who are inferior to them. Shreej Maharaj is not an incarnation of anyone; He is only the incarnator. Therefore it is said that He cannot be given the two classifications of being an incarnation (*avtar*) and an incarnator (*avtari*). From Machh, Kachh, etc., up to Mul-akshar, all are called incarnations as well as incarnators. Amongst them, from Machh to Ram, all are called the incarnations of Shree Krishna; and Shree Krishna is their incarnator. Shree Krishna is called the incarnation of Vasudev-brahm; and Vasudev-brahm is called the incarnator of Shree Krishna. Vasudev is called the incarnation of Mul-akshar; and the *murtiman* Mul-akshar is called the incarnator of Vasudev-brahm. Mul-akshar is the incarnation of Shreej Maharaj; and Shreej Maharaj is the incarnator of all incarnations. Shreej Maharaj is not an incarnation of anyone else. This means that no-one is superior to Him. That's what has been said.
- Q5** It is mentioned that a throne exists in Akshardham. Which object does this refer to?
- Ans** The lustre of Shreej Maharaj's *Murti* takes the form of a beautiful throne.
- Q6** In T.4, the three vices: anger, pride and jealousy, are said to be more repugnant than lust. However, in GFS. 76 T.2, it is said that lust is more detestable than those other three. What is the reason for this?
- Ans** It is said that within the *Satsang*, if someone is lustful, he is more detestable in comparison to someone who has no anger, pride, etc. However, in comparison to someone who does have

pride, anger or jealousy towards a disciple of Shreej Maharaj, a lustful person is better. This is because, someone who is arrogant is likely to become treacherous towards Shreej Maharaj and His disciple. Therefore, in comparison to a lustful person, such an arrogant person is said to be more repugnant.

Q4 In T.5, Shreej Maharaj has said that Shankar Swami has propounded the existence of Advait-brahm and that Brahm should be considered to be one's true form; and one should have *upasana* for the Purushottam who is propounded by Ramanuj, and who is superior to the perishable and the imperishable entities. However, the Brahm propounded by Shankar Swami is the lustre of Mul-purush and the Purushottam described by Ramanuj-acharya is Mul-purush. Yet Shreej Maharaj has said that Advait-brahm should be believed to be one's true form and one should have *upasana* for the Purushottam described by Ramanuj-acharya. How should this be understood?

Ans Shankar Swami considered that no-one is superior to Advait-brahm and therefore, this is what he propounded. Ramanuj-acharya believed that no-one is superior to Mul-purush. Therefore, considering Mul-purush to be Purushottam, he said that one should have *upasana* for Mul-purush. Similarly, a disciple of Shreej Maharaj should believe Brahm, i.e. His lustre, to be superior to all the categories, including Mul-akshar, etc., and with this understanding, believe himself to be *Brahm-roop*. He should understand Shreej Maharaj to be superior to that Brahm; the cause of that Brahm, i.e. understand Him to be Par-brahm Purushottam; and have *upasana* for Him. Furthermore, one should have the kind of affection for Him that the Gopis had for Shree Krishna. Jad-bharat and Shukhji considered Shree Krishna to be superior to all. Consequently, they developed a sense of detachment from all objects and severed their affection from everything other than Shree Krishna. They then behaved as *Aatma-roop*. Similarly, a disciple of Shreej Maharaj should understand Him to be superior to all and the provider of bliss. With this understanding, he should renounce his affection from everywhere else and strengthen his asceticism.

Rahasyarth Pradeepika Tika 122

Loya Section, Vachanamrut 15

In Samvat 1877, Magshar Vad 13 (Tuesday 2 January 1821), at night time, Shreejimaraj was presiding at the court of the disciple Sura in the village of Loya. A white turban (*feto*) was adorned on His head and another similar white cloth was tied as a chinstrap (*bokani*). He was adorning a warm, red coat (*dagli*) made of *pos* and a white scarf (*khes*). A white quilt (*chofal*) and a white shawl (*pachedi*) were together draped around Him. A congregation of disciples from different regions and *paramhansas* had assembled before His lotus face.

- (1) Then, Shreejimaraj mercifully said, (1) “This soul pervades throughout the entire body, from head to toe, by the power of the ten *indriyas* (*adhyatma*), five elements (*adhi-bhut*) and fourteen deities (*adhi-daiv*). The soul experiences the sensations through the deities of each *indriya*, and the *indriyas*. It cannot experience them without the deities and the *indriyas* [1].” [1]
- (2) Nityanand Swami then raised a doubt. (2) “Oh Maharaj! It is said that the soul generally pervades throughout the body, but in particular, it resides within the heart. Therefore, it does not seem that it exists equally in all places. How can this be understood?” Shreejimaraj replied, “The Sun-deity, pervades in all objects through its rays. However, the reflection of the rays depends on the properties of the object. If the floor is made of glass, or the water is clear and unpolluted, the light of the Sun is clearly seen within it. However, if the floor is rocky or sandy, or the water is dirty, the light of the Sun is not seen clearly in it. In this manner, the Sun’s lustre is seen in differing intensities. Similarly, the soul pervades uniformly throughout the *indriyas*, *antah-karans* and the organs of the *indriyas* (*golak*). However, because of the clarity of the *indriyas*, more lustre is perceived in them. Look! Does the intensity of the soul’s lustre that appears in the eyes, appear in the nose or ears? It does not. As the four *antah-karans* are extremely pure, it is perceived that the lustre of the soul exists to a greater extent in them and less in the other *indriyas*. However, the soul actually pervades throughout the entire body equally [2].” [2]
- (3) Then, Brahmanand Swami asked a question. (3) “Someone who can visualise the soul may say that it is like a star, whilst someone else says that it is like the flame of a lamp, or like the spark of a firework. How should one understand this?” Shreejimaraj replied, “It is like this. An individual who knows Akshi-vidya is able to visualise the soul through his eyes. He also visualises God within the soul through his eyes. In the same manner, a person’s perception of the soul depends on the *indriya* through which he perceives it. Consider the example of a statue of a human that is made entirely of glass; all its various limbs, hair and veins are also composed of glass. If light is inserted into that statue, the glow is not visible throughout the statue equally. The light would vary, depending on the shape of the passages in which it is present. Similarly, a person narrates the form of the soul according to how he had visualised it; but he has not attained an unobstructed vision, so he does not see the soul as it truly is. When he attains an unobstructed vision that is only focused on the soul, he does not perceive

the various organs of the *indriyas* to be different from each other. He then visualises the soul as it is. It is like a person who has attained the vision of the sky. From his perspective, the other four elements are not noticed. Similarly, if an individual's vision becomes unobstructed, he cannot discern any difference between the lustre of the soul that arises from the organs, the *indriyas*, the deities, or the *antah-karans*. He perceives the soul in the manner that it actually is. Someone, whose vision does differentiate between the lustre, cannot perceive the true form of the soul. Consider the following. One person saw the tail of a cow, someone else saw its face, another saw its hoof, someone else saw its belly and another person saw its udder. Although each person saw a specific part of the cow, no-one was able to see the cow in its entirety. However, it can still be said that each person saw the cow. Similarly, a person who has visualised the soul's lustre through his *indriyas* or *antah-karans* can be said to have perceived the soul to that extent, but he cannot be said to have attained a full comprehension about the soul. In this manner, I have explained the nature of how the soul is perceived to be both general and specific [3].”

[3]

(4) Then, Nityanand Swami asked a question. (4) “Oh Maharaj! You have described the soul as being *nirakar*. Is the God who resides within the soul also *nirakar*, or is He *murtiman*?” Shreej Maharaj replied, “God is the one who sustains all the *indriyas*, their deities, the *antah-karans* and the soul. Through Uddhav, Lord Shree Krishna conveyed this to the Gopis and said, ‘I remain close to you as the sustenance of your *indriyas*, deities, *antah-karans* and soul. The five basic elements exist throughout the universe and those very same elements reside in the body of every individual. Similarly, I live in Mathura in the same way that the basic elements specifically exist throughout the universe, and I also exist near all of you, in the same way that the basic elements generally reside in the body of every soul. I am not visible to you so that the inclination (*vrutti*) of your *chitt* remains concentrated on me. For that purpose, I am not visible, but in reality, I remain *murtiman* within you.’ (Shreemad-Bhagwat Section 10 Part 1 Chapter 47 Verse 28 - 32) [4].”

[4]

(5) Again, Nityanand Swami asked, (5) “Oh Maharaj! When God exists as the sustenance of the *indriyas*, etc., does He remain in the form of Purush, the form of Akshar, or does He exist in His own form, i.e. does He preside as Purushottam?” Shreej Maharaj replied, “The lustre of the soul, Purush, Akshar and Purushottam are similar in terms of their brightness. Therefore, no-one is able to differentiate between the categories through their lustre. Although there is an immense difference, no-one is able to discern those differences. However, if this God has mercy on an individual, he attains a divine body, which itself is lustrous. Then, he is able to discern that, ‘this is me, this is Purush, this is Akshar, and this is Purushottam, who is completely distinct from all the others.’ In this manner, such an individual can see them all separately and also discern the differences in their lustre. Others however, do not have the ability to distinguish between them [5].”

[5]

“Therefore, God may reside in whichever form that He chooses to assume, but still, He is God Himself [6].”

[6]

- (6) “The following three scriptures are eternal: the Vedant i.e. the Upanishad, the Yog and Sankhya. They describe only Lord Shree Krishna as God. I shall narrate the philosophy of each of the three scriptures separately, so listen (6). Followers of Sankhya advocate the existence of twenty-four elements. They regard the element above these, i.e. the twenty-fifth element, to be God. They do not recognise the soul and Ishwar to be separate from the twenty-four elements. In their opinion, the elements cannot exist without the soul and therefore, they consider the soul to be an intrinsic part of the elements, because it is equivalent to those elements, but they do not recognise the soul to be independent from the elements. Just as they believe the soul to be an intrinsic part of the twenty-four elements, they also consider the arrogance of the universe (*Brahmand-abhimani*) i.e. Ishwar, also to be an intrinsic part of the elements. In this way, they believe both the soul and Ishwar to be an intrinsic part of the elements, but do not consider them to be separate from the elements. They consider the twenty-fifth element to be God. This is the philosophy of those who follow Sankhya. However, one should not think that the soul does not exist, because those who follow Sankhya have in fact described performing spiritual endeavours for the soul, such as the six spiritual endeavours (*shat-sampati*), [tranquillity (*sham*), self-control (*dam*), abstinence (*uparati*), endurance (*titiksha*), stability of mind (*samadhan*) and enthusiasm (*shraddha*)], listening (*shravan*), contemplating (*manan*) and deliberating (*nididhyas*). Due to these spiritual endeavours, the soul attains a level of thinking, which leads to the realisation that it is distinct from the elements. The soul then believes itself to be *Brahm-roop* and worships God. That is the Sankhya philosophy. In the Moksh-dharma, it is stated that Naradji said to Shukji:

त्यजर्धममधर्मं च उभे सत्यानृते त्यज । उभे सत्यानृते त्यक्त्वा येन त्यजसि तं त्यज ॥

Mahabharat Shanti Parva Moksh-dharma Chapter 33 Verse 40

“The meaning of this verse is, ‘when a person who seeks salvation concentrates on the soul, he must discard all thoughts that arise about religion, irreligion, truth, and untruth. He must then, also discard the thoughts with which he discarded the initial thoughts, and remain *Brahm-roop*.’ It does not say that the religious decree should be transgressed. This is the true meaning of that verse. Followers of Yog consider the twenty-four elements to be separate. They recognise the soul and Ishwar to be the twenty-fifth element, and God to be the twenty-sixth. By their prudence, they are able to understand that the twenty-fifth element is separate from the other elements and firmly establish this to be their true form. They collect together the inclinations of all the twenty-four elements and forcedly keep them attached to the twenty-sixth element, but do not allow the inclinations to be lured towards the sensations. They understand, ‘if the inclinations leave God and instead wander elsewhere, I will face the cycle of birth and death.’ For that reason, they forcedly keep the inclination of their *indriyas* and *antah-karans* attached to God. Followers of Sankhya believe that they do not have *indriyas*

and *antah-karans*, so what is the issue about them wandering elsewhere? They believe themselves to be *Brahm-roop* and therefore, remain fearless. However, a follower of Yog remains constantly fearful. Consider the example of a person who has to climb a ladder carrying a pot completely filled with oil, whilst being accompanied by men on either side of him who are carrying open swords and are ready to stab him if he were to spill even a drop. Imagine the fear that person may be experiencing. A follower of Yog experiences the same kind of fear from the sensual pleasures and therefore, he keeps his inclination focussed on God. That is the philosophy of Yog. The philosophy of Vedant, i.e. the Upanishad, consists of believing only Purushottam Narayan Brahm to be the ultimate cause of all causes, and believing everything else to be false. Just as someone whose vision is focussed on the sky does not perceive any other elements, someone who visualises Brahm does not envisage anything else. That is the philosophy of Vedant [7].”

[7]

Loya Section, Vachanamrut 15 {123}

Rahasyarth Pradeepika Tika

There are six questions in this Vachanamrut, amongst which, the first and sixth are merciful statements. In the first question, Shreej Maharaj has stated that the soul experiences the sensations through the deities and the *indriyas* [1]. In the second, the *antah-karans* are purer than the *indriyas*, therefore, more lustre is perceived within them [2]. In the third question, if someone perceives through the *indriyas*, he is unable to discern the entire soul. When he develops an unobstructed vision, he can truly visualise the soul [3]. In the fourth question, by the example of Shree Krishna and the Gopis, Shreej Maharaj has stated that He Himself is inherent within such a disciple, but remains unseen so that the inclination of his *chitt* remains concentrated on God [4]. In the fifth, the lustre of the soul, Purush and Akshar have similar qualities. A soul on whom God showers mercy becomes *murtiman*, and then, that *Mukta* is able to visualise himself, Purush, Akshar and God to be *murtiman*; and he can also visualise their lustre separately [5]. God remains within a soul in any form that He likes, i.e. God may remain within him through Mul-purush. His power exists within all, from Mul-akshar, etc. For this reason, it should be understood that He exists within all [6]. In the sixth question, Shreej Maharaj has propounded His own *Murti* by referring to the philosophy of the Upanishad, Yog and Sankhya [7]. These are the seven topics.

Q1 In Q.3, it is said that if it is perceived through the *indriyas*, the entire soul cannot be discerned. It is also said that visualisation of the soul occurs through the eyes, and that the *Murti* of Shreej Maharaj is seen within this soul. If a complete visualisation of the soul cannot be attained through the eyes, in which manner can the *Murti* be seen?

Ans The soul is visualised in accordance with the limited scope of the *indriyas*. The *Murti* too is not perceived entirely through the inclinations of the *indriyas*. The soul and the *Murti* can be

visualised entirely only when they are perceived using the power of the soul. However, without overcoming the obstacles, if one looks at the soul and Shreej Maharaj's *Murti* using the *indriyas* and the *antah-karans*, they will not be determined completely.

Q2 In Q.4, Nityanand Swami asked whether Shreej Maharaj remains within the *nirakar* soul through His lustre or in a *murtiman* form. In response, Shreej Maharaj gave an example of Shree Krishna from which it is understood that He remains in a *murtiman* form. However, in GFS.41 and S.5 Q.2 T.3, it is said that He resides in the soul through His lustre. Therefore, there is an apparent contradiction. How should this be understood?

Ans Through His lustre, i.e. omnisciently, Shreej Maharaj resides within the souls that are bound by Maya, the superior to these souls, i.e. Mul-purush Ishwar, their superiors, i.e. the Mukta-jeevs, and the superiors of the Mukta-jeevs, i.e. Mul-akshar. In this Vachanamrut however, it is stated that He Himself resides in a *murtiman* form within His *Ekantik* disciples. Therefore, there is not a contradiction.

Q3 In Q.5, Shreej Maharaj states that all three, i.e. Purush, Akshar and He, are inherent within a soul through their lustre. However, there is a great difference between the lustre of the soul, Purush, Akshar and Him. Furthermore, no-one is capable of discerning that difference. Do all three remain within the soul or not?

Ans Shreej Maharaj resides within Mul-akshar through His lustre. Shreej Maharaj, Mul-akshar and Vasudev-brahm all reside within Mul-purush through their lustre. Shreej Maharaj, Mul-akshar, Vasudev-brahm and Mul-purush all reside in the soul through their lustre. Amongst all these kinds of lustre, the lustre of Shreej Maharaj is the sustenance of all. This lustre has been given many names and descriptions, including Sat-chit-anand, Chidakash, Maha-tej, Akshardham, Akshar-brahm, power (*shakti*) and brilliance (*kanti*). This is stated in the Rahasyarth of GFS.45 Q&A 2.

Q4 It is stated that when Shreej Maharaj showers mercy on an individual and grants him a divine body, that disciple becomes able to visualise himself, Purush, Akshar and Shreej Maharaj separately. He also separately sees the lustre of each entity. However, once someone attains a divine body, no-one other than Shreej Maharaj can remain omnisciently within him. How then can he see those other entities?

Ans When someone attains a divine body, i.e. becomes *murtiman*, he becomes free of all obstacles. In the same way that he visualises Shreej Maharaj, he is also able to see them all, within their own abodes.

Rahasyarth Pradeepika Tika 123

Loya Section, Vachanamrut 16

In Samvat 1877, Maghsar Vad 14 (Wednesday 3 January 1821), just after the *sandhya-aarti* ceremony concluded, Shreejimaraj was presiding on a dais at the court of the disciple Sura in the village of Loya. He was adorning a white scarf (*khes*) and a warm red coat (*dagli*) made of *pos*. A white turban (*feto*) was adorned on His head and another similar white length of cloth was tied as a chinstrap (*bokani*). A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

Then, Shreejimaraj said, “All the *paramhansas* should commence questions and answers amongst themselves.” After saying these words, Shreejimaraj Himself asked a question.

- (1) (1) “What are the characteristics of someone whose worldly passions (*vasna*) have not subdued, someone whose worldly passions have subdued, and someone whose worldly passions have been completely uprooted?” Muktanand Swami tried to answer the question but was not able to provide a suitable answer. So Shreejimaraj said, “When the inclination (*vrutti*) of the *indriyas* of a person, whose worldly passions have not subsided, become attached to the sensations, that attachment is not severed even through rational deliberation. The inclination of someone, whose worldly passions have subdued, does not spontaneously become attached to the sensations. If it does become attached, he is able to detach his inclination immediately if he tries to sever any such attraction; he does not become infatuated by the sensations. Someone whose worldly passions have become completely uprooted experiences aversion towards the sensations during the wakeful state, just as he does in a deep sleep state. He regards all good and bad sensations to be equal and considers himself to be beyond the attributes of Maya (*gunatit*) [1].” [1]

- (2) Gopalanand Swami then asked, (2) “One’s worldly passions may have been subdued but are not completely uprooted. What is the reason for this?” Shreejimaraj replied, “The answer to that is as follows. A total eradication of worldly passions occurs when the following four virtues are complete within an individual; spiritual knowledge (*gnan*) with respect to a conviction about the soul; asceticism (*vairagya*) referring to an indifference towards all objects that are derived from Prakruti; the religious decree (*dharma*) with respect to conduct in accordance with the decree, such as celibacy; and devotion (*bhakti*) together with an understanding of God’s greatness. Any deficiency in any of these virtues is proportional to the extent of worldly passions that have not been uprooted [2].” [2]

- (3) Then, Shreejimaraj said, “I shall now ask a question. (3) Numerous means are described for those who seek salvation (*mumukshu*) to attain God. Amongst all these means, which is the greatest, as a result of which, all of one’s flaws are eradicated and all of the good virtues arise?” The *paramhansas* could not give an appropriate answer, so Shreejimaraj answered the question. “Having devotion together with an understanding of God’s extensive greatness, as explained by Kapildev to [his mother] Devhuti:

मद्भयाद् वाति वातोऽयं सूर्यस्तपति मद्भयात् ।

Due to the fear of Me, the wind blows and the sun shines.

Shreemad-Bhagwat Third Section Chapter 25 Verse 42

“This results in the eradication of all flaws. Even if spiritual knowledge, asceticism and religiosity does not exist, they arise as a consequence of this. Therefore, this is the greatest of all the means [3].” [3]

(4) Again, Shreejimarharaj asked a question. (4) “If a person is deceitful as well as clever, he does not allow his dishonesty to be exposed. How can the deceit of such an individual be recognised?” Brahmanand Swami replied, “Such a person may keep associations with someone who is malicious towards the *Satsang* and speaks ill of *sants* and God. Other than in this way, a deceitful person cannot be identified.” Shreejimarharaj agreed with that answer.

(5) He asked a further question. (5) “If he does not keep such associations, how is his deceit revealed?” Brahmanand Swami replied, “His deceitfulness is exposed when the time or place is unfavourable to him.” Shreejimarharaj agreed, “That is an appropriate answer [4].” [4]

(6) Again, Shreejimarharaj asked a question. (6) “Which is the one flaw that transforms all of one’s virtues into flaws?” Shreepatdevanand Swami replied, “If someone is treacherous towards a disciple of God, all his virtues are transformed into faults.” Shreejimarharaj said, “That answer is also correct but I have another reply to the question. If all the virtues exist within an individual, but he understands God to be formless, and does not believe Him to be *murtiman*, all of his virtues are converted to flaws [5].” [5]

(7) Again, Shreejimarharaj asked a question. (7) “What is the reason that a disliking develops towards a *sant*?” The *paramhansas* tried to answer the question, but were not able to provide an adequate answer. So, Shreejimarharaj replied, “An arrogant person develops disliking for a *sant*, because the nature of an arrogant person is such that if someone with numerable faults praises him, he disregards all his flaws and gives great importance to the one and only merit that exists in the person that praised him. In contrast, if a person does not praise him, he disregards the numerable virtues that exist in that person and places great importance to his one insignificant fault. Spite develops for the person. At first, he mentally rebukes him. He then verbally and eventually even physically rebukes him. Therefore, arrogance is the biggest flaw. One should not think that arrogance exists only in intelligent people and not in credulous individuals. In fact, a credulous person has more arrogance than someone who is intelligent [6].” [6]

(8) Muktanand Swami then asked Shreejimarharaj a question. (8) “Oh Maharaj! How can one eliminate this arrogance?” Shreejimarharaj replied, “Arrogance does not arise in someone who thoroughly understands the greatness of God. Consider the following example. Uddhavji was extremely wise and had a thorough understanding of the scriptures about

ethics (Shreemad-Bhagwat Section 10 Part 1 Chapter 47 Verse 56 & 58). His physique was like that of a king. However, he understood the greatness of God, and consequently, when he observed the devotion of the Gopis towards God, he discarded all his arrogance towards them and said, 'I wish to become a tree, a creeper plant, blade of grass, or any shrub that is touched by the dust from the feet of the Gopis.' Tulsidasji has also said:

तुलसी ज्याके मुखनसे भुलेइ निकसे राम, ताके पगकी पहेनीयां मेरे तनकी चाम ।

If any person even unintentionally utters the name of God, I would make shoes from my own skin and offer them to that person.

“In that case, how can one have any arrogance before a disciple of God, and who remains constantly engaged in reciting God’s name, worshipping Him, singing songs in praise of Him; who bows down to God and understands His greatness? Arrogance cannot exist. Therefore, arrogance is eliminated when the greatness of God is understood. Arrogance is not eliminated without an understanding about the God’s greatness. For that reason, whoever wants to eliminate his arrogance should understand the greatness of God and *sants* [7].” [7]

Loya Section, Vachanamrut 16 {124}

Rahasyarth Pradeepika Tika

There are eight questions in this Vachanamrut. In the first, Shreejimaraj has stated the characteristics of someone in whom worldly passions have not been subdued, in whom they have been subdued, and in whom they have been completely uprooted [1]. In the second question, worldly passions are completely uprooted from someone in whom the following four virtues are complete; conviction about the soul, asceticism, celibacy, and devotion towards Him, together with an understanding of His greatness [2]. In the third question, Shreejimaraj has stated that if one has devotion towards Him, together with an understanding about His greatness, all flaws are eradicated, and spiritual knowledge, asceticism and religiousness arise [3]. In the fourth and fifth questions, the ways of identifying the dishonesty of a deceitful person are narrated [4]. In the sixth, all the virtues turn to flaws in someone who does not understand the Lord to be *murtiman* [5]. In the seventh question, a disliking for a *sant* occurs in a person due to his own arrogance. More arrogance exists in a credulous individual than in an intelligent person [6]. In the eighth, Shreejimaraj has stated that arrogance is eliminated when one understands the Lord’s greatness and the greatness of *sants* [7]. These are the seven topics.

Rahasyarth Pradeepika Tika 124

Loya Section, Vachanamrut 17

In Samvat 1877, Magshar Vad Amas (Thursday 4 January 1821), at night time, Shreej Maharaj was presiding on a dais at the court of the disciple Sura in the village of Loya. A white turban (*feto*) was adorned on His head and another similar white length of cloth was tied as a chinstrap (*bokani*). He was wearing a warm, red coat (*dagli*) made of *pos* under which, there was another white tunic (*angarkhu*). He was adorning a white scarf (*khes*), and a quilt (*chofal*) was draped around Him. Over this, a yellow quilt was also draped around Him. A congregation of *munis* and disciples from various regions had assembled before His lotus face. Shreej Maharaj seemed as if He was pleased.

- (1) Then, Shreej Maharaj spoke of his own accord. (1) “Consider how strong God’s Maya is, as a consequence of which, massive adverse effects occur. An individual seems virtuous in the beginning and then, he becomes extremely evil [1].” [1]

- Having said this, He said to the *paramhansas*, “If you ask questions today, we shall have a discussion.” Nityanand Swami then asked, (2) “Oh Maharaj! A person may have been good at first and may have praised God, but then, that same individual starts to criticise Him. How can one ensure that the intellect never becomes vitiated and remains virtuous, irrespective of how unfavourable the encountered place, time, activity, association, etc., are?” Shreej Maharaj replied, “If a person has no regard for his body; has a firm conviction about the soul (*aatma-nishta*); remains detached from the five sensations; and has a true determination about God together with an understanding of His greatness, his intellect does not become vitiated, regardless of the kind of places, times, etc., that are encountered [2].” [2]

“Someone who has arrogance about his own body (*deh-abhimani*), and does not have an aversion for the five sensations, develops a dislike for a *sant* who disapproves of those sensations, even if that *sant* is eminent. He then develops an aversion for God. If someone has true determination about God, but has not developed an intense aversion towards the five sensations, and remains fascinated by them then, even if someone like Muktanand Swami condemns those sensations, such a person would betray him to the extent that he would readily decapitate him with a weapon [3].” [3]

- (3) Then again, Nityanand Swami asked, (3) “Someone may have arrogance about his own body and be fascinated by the five sensations, yet he is able to remain in the *Satsang*. How can this be understood?” Shreej Maharaj replied, “He continues to remain in the *Satsang* so long as he has not encountered any confrontation. However, when a *Mota-sant* (*Mota-purush*) or God condemns his arrogance, or criticises his sense of taste, arrogance about his body, his greed, lust, anger, etc., contempt for that *sant* will surely arise. Without a doubt, he will then betray that *sant* and become averse from the *Satsang*. It is like a person who survives despite having drunk sweetened milk into which a snake has dropped its venom; he is destined to die, either in half an hour or an hour, the following morning or evening, today or tomorrow.

Similarly, someone who has arrogance about his own body is sure to betray a *sant* and fall [from the *Satsang*] at some point, either within a month, two months, a year, two years, ten years, at the time of death or even after his death [4].

[4]

“Another person may not have arrogance about his own body and have the understanding, ‘I am the soul, which is authoritative, and enlightens the *antah-karans* and *indriyas*, and by which the body functions. I do not become contented by objects such as wealth and women, and I do not become despondent if I do not acquire such objects.’ Someone who has this kind of firm understanding never betrays, in any way, a *sant* who denounces either the five sensations or the arrogance about his body. For the sake of insignificant objects, he does not argue with a *sant* or hold a grudge against him [5].”

[5]

- (4) Again, Nityanand Swami asked, (4) “How can a person with an aversion for the five sensations be recognised? Shreej Maharaj replied, “Someone who has an aversion towards the sensations has the following characteristics: When he receives sumptuous food, he would eat it, but he would not be as happy about eating it as he would about eating simple foods; he becomes frustrated about it. He is happier to wear coarse clothing clothes than he is with wearing thin clothes; his mind becomes troubled by this. If he is given luxurious bedding to sleep on; or he receives an accolade; or if he encounters any kind of fine objects, his mind becomes frustrated. He never derives any manner of pleasure from them. From such characteristics, one can recognise a person who is averse to the sensations [6].”

[6]

- (5) Muktanand Swami then asked a question. (5) “Oh Maharaj! How can one develop an aversion for those five sensations?” Shreej Maharaj replied, “The predominant means to developing an aversion for the five sensations is to have an understanding of God’s greatness. The others are a conviction about the soul (*aatma-nishtha*), and asceticism (*vairagya*). Knowing the greatness of God involves understanding that due to the fear of God, Indra showers rain, the Sun, fire and Moon shine, the Earth sustains everything, the oceans do not overstep their boundaries, and vegetation bears fruit in accordance with the seasons; and it is God, who instigates the creation, sustenance and devastation of the universe, and whose energy is Kaal, Maya, Purush and Akshar. What object is there in the world that can bound someone who has such an understanding about God’s magnitude? Lust (*kaam*), greed (*lobh*), anger (*krodh*), ego (*maan*), jealousy (*irsha*), taste (*swad*), fine clothes, wealth, women and every object that is related to the five sensations; none of these can bind such a person, because he has completely assessed the worth of everything, i.e. ‘God is like this; and this is the value of worshipping and reminiscing about Him, and listening to the glories about Him. Akshar is like this; and this is the extent of the joy associated with Akshar. The extent of the happiness of Golok, Vaikunth and Shwet-dweep is such. The extent of the happiness associated with Prakruti-Purush is like this. The extent of the happiness of Brahm-lok is like this. The extent of the happiness of heaven (*Swarg*) is like this. The extent of the joy of having a kingdom is this.’ In this manner, by assessing the happiness associated with everything else and realising the bliss of God to be superior, he becomes attached to God.



Shreejimaraj praises Shree Gopalanand Swami and states that he is extremely great

What object is there that is able to dislodge such a person from the lotus feet of God? Nothing can. It is like a piece of iron that has been transformed into gold by touching it with a Paras-mani. The gold can never be transformed back into iron, even by the Paras-mani itself. Similarly, someone who has realised such a greatness of God, never falls from the lotus feet of God, even if God Himself tries to make him fall. In that case, would he fall due to any other object? Certainly not! He also has a thorough appreciation about the greatness of a *sant* who worships that God, i.e. 'this *sant* is a *sakshat* worshipper of such a great God, and he is therefore also extremely great.' Uddhav was himself great. However, because he understood the greatness of God, he did not have even a slight amount of pride about his wisdom. He wished to attain the dust from the feet of the Gopis, and prayed to be re-born as a tree or a vine. This is because he saw the supremely immense love that those Gopis had for God; even the verses of the Vedas aspire for the path to reach them. How can any kind of pride remain before the *sants* of such a God? In fact, how can one not bow down to such a *sant*? One must remain as the servant of servants before such a *sant*. If the *sant* were to beat such a person with shoes five times each day, he would endure the floggings and consider, 'it is my great fortune to endure the insults of such a great *sant*. Otherwise, I would have had to tolerate the abuse of my wife and children, parents or a king. Due to my fate, I may have had to eat the leaves of *dodi*, or have to dig up and eat *mothya*. Instead of that, due to my association with that *sant*, I observe the vow of being bereft of the sense of taste. This is my great fortune! Due to my destiny, I would have had to wear shabby clothes or rags; but as I have associated with this *sant*, I have a quilt with which to cover myself with. This is my great fortune [7].' [7]

"If someone goes to an assembly of a *sant*, but does not receive any kind of homage and consequently starts to fault the *sant*, he has not understood the greatness of the *sant*; otherwise he would not have perceived a fault in the *sant*. For instance, if the governor of Bombay is seated in a gathering and a poor person arrives, but he is not given a chair to sit on or welcomed in any manner, does he become angry at the Englishman? Does he even think about directing abuse at him? Not in the slightest. This is because he has understood the greatness of the English person, i.e. 'the Englishman is the ruler of the region, whilst I am

merely a pauper.' Due to this understanding, he does not feel offended. Similarly, if one has appreciated the greatness of a *sant*, he never becomes upset by that *sant*, even if that *sant* scolds him. The only faults that he perceives are his own; he never perceives the *sant* to be flawed in any way. Therefore, whoever has understood the greatness of God and the *sants*, has an immovable foundation in the *Satsang* [8].

[8]

However, there is no reliance in someone who has not understood such greatness [9]."

[9]

Loya Section, Vachanamrut 17 {125}

Rahasyarth Pradeepika Tika

There are five questions in this Vachanamrut, of which, the first is a merciful statement in which, Shreej Maharaj has stated that Maya is the cause of adverse changes [1]. In the second question, if a person has complete disregard for his body, a conviction about the soul, asceticism, and true determination about Shreej Maharaj, together with an understanding of His greatness, his mind is not vitiated, even if he were to encounter extremely adverse places, times, etc. [2]. Someone who has arrogance about his body may have a true conviction about Shreej Maharaj, but if he has not developed an aversion for the five sensations, he becomes averse to Shreej Maharaj or a *sant*, if they rebuke him. His treacherousness is such that he becomes prepared to decapitate them with a weapon [3]. In the third, Shreej Maharaj has stated that someone who is fascinated by the sensations remains in the *Satsang* as long as those sensations are not rebuked. If they are criticised, he becomes averse due to the demerit he perceives [4]. Someone who believes himself to be the soul, never develops demerit towards Shreej Maharaj and *sants*, even if they rebuke him about his sensations [5]. In the fourth question, an aversion for the sensations is described as not experiencing as great a pleasure from fine articles as from ordinary objects; and becoming troubled by such luxuries [6]. In the fifth, Shreej Maharaj has stated that someone who has a conviction about the soul; asceticism; recognises the bliss of Shreej Maharaj to be greater than any other pleasures; and attaches himself to Shreej Maharaj, never falls, even if Shreej Maharaj Himself tries to make him. He has an appreciation about the immense greatness of *sants*, and pride does not remain in him [7]. Someone who does not appreciate this glory becomes arrogant before a *sant* [8]. Someone who has not understood the Lord's greatness and the greatness of *sants* cannot be relied on [9]. These are the nine topics.

Q1

Ans In Q.1, it has been said that Maya causes adverse effects to occur. How does that happen?

The attributes of Maya are lust, anger, greed, ego, etc. When God or a *sant* criticises a person within whom such faults exist, he does not demerit his own flaws. To the contrary, he faults God or the *sant*, and he subsequently falls [from the *Satsang*]. Alternatively, he may associate with an adversary of Shreej Maharaj who shows malice towards Shreej Maharaj and *sants*, as a result of which, he becomes averse. He may associate with immoral people who lead him to

Q2 leave the *Satsang*. This should be known as the adverse effects.

Ans In Q.3 T.4, it is said that someone who has arrogance about his body betrays a *sant* and falls, even after renouncing his body. After he has renounced his body, how can he betray a *sant*?

A person with arrogance about his body does not attain salvation. Therefore, he has to be born

Q3 again. When he is re-born, he betrays a *sant* and falls.

Ans In Q.5 T.7, Purush, Kaal and Akshar are mentioned? Who do they refer to?

Mul-purush is referred to as Purush. Kaal is the entity that destroys the creations of Purush. Mul-

Q4 akshar is referred to as Akshar.

Ans The happiness of Golok and Prakruti-Purush are mentioned separately. What is the happiness of Golok, and what is the happiness of Prakruti-Purush?

The joy experienced by the Gops, Gopikas, etc., and the attendants in Golok is stated here as the happiness of Golok. The happiness of Mul-maya and Mul-purush is mentioned here as the bliss of Prakruti-Purush. The Loks of these two are not different. It is like referring to the people

Q5 of a city or referring to a king's court.

Here, in this Vachanamrut, Akshar is stated as being the Lord's own power, and in GFS.72 Q.2 T.4, it is said that He sustains Akshar with His own power. What is the power with which He sustains? What is the power that is stated as being Akshar?

Ans The power mentioned here refers to the power through which He empowers, i.e. Mul-akshar. In GFS.72, the power that is inseparable from Him refers to His own lustre. Shreejimaraj sustains His separable powers, i.e. Mul-akshar, etc., with His inseparable power. Shreejimaraj

Q6 Himself sustains His own inseparable power, i.e. His lustre.

In Q.5 T.7, it is said that if someone understands the greatness of Shreejimaraj, he does not fall from His lotus feet, even if Shreejimaraj Himself tries to make him. In which manner would Shreejimaraj try to make someone fall, but by which, he would not actually fall?

Ans Shreejimaraj may show Himself to have a long-term illness; to be defeated; to flee; to have fear; or to do something inappropriate. Seeing such episodes, a person should never attribute Shreejimaraj to have human characteristics. Shreejimaraj may say that He is a *sadhu*, a *Sat-purush*, a *Mukta*, or someone who visualises the *Murti* of God; and that He is not God. Still, not even a slight doubt should arise within the individual. This constitutes not falling even when

Q7 God Himself tries to make him fall.

Shreejimaraj says that one should understand the greatness of the *sants* who worship Him and realise that they are the *sakshat* worshippers of the great God. What is meant by a *sakshat* worshipper?

Ans Shree Swaminarayan is the *sakshat* God. A *sant* who always resides in close proximity to Him and is never separated from His *Murti* for even a moment, should be known as a *sakshat* worshipper.

Rahasyarth Pradeepika Tika 125

Loya Section, Vachanamrut 18

In Samvat 1877, Posh Sud 1 (Friday 5 January 1821), at night time, Swami Shree Sahajanandji Maharaj was presiding on a dais placed in the court of the disciple Sura in the village of Loya. A white turban (*feto*) was adorned on His head and another length of cloth was tied as a chinstrap (*bokani*). He was adorned with a warm, red coat (*dagli*) made of *pos*. Two quilts (a *chofal* and *rajai*) were together draped around Him, and He was adorning a white scarf (*khes*). A congregation of *paramhansas* and disciples from various regions had assembled before His lotus face.

After the *paramhansas* had performed the *sandhya-aarti* ceremony and evening prayers, Shreejimaharaj said, “Sing some devotional songs (*kirtans*).” So, Muktanand Swami and other *paramhansas* sang devotional songs with the accompaniment of musical instruments. Shreejimaharaj then said, “Now stop singing, I shall now speak. If anyone has any doubt

- (1) about what I am going to say, do ask.” After saying this, He continued. (1) “Developing a determination for God is more difficult than anything else. The issue of determination is very complex. Therefore, I am fearful of what to say about it as someone may misinterpret it. Consequently, the tendency that he may have developed could be harmed by this discourse, and contrarily, he may completely fall [from the Satsang]. However, it is not acceptable to not talk about it. If someone misunderstands this issue, he encounters many hindrances. Until this issue has been understood, an immaturity remains in one’s determination [1]. [1]

“I am conducting this discourse for that reason. When God assumed the body of Varah, he took the form of a boar, which is regarded as being extremely ugly (Varah-Puran Chapter 114). When he assumed the incarnation of Machh, his form was like that of a fish (Shreemad-Bhagwat Section 8 Chapter 24). When he assumed the incarnation of Kachh, he looked like any other tortoise (Shreemad-Bhagwat Section 2 Chapter 7 Verse 13). When he assumed the incarnation of Nrusinh, he took the guise of a frightful lion (Padma-Puran Part 2 Chapter 238). When he assumed the incarnation of Vaman, he looked like a dwarf and had short arms and

The incarnation Vaman



The incarnation Nrusinh



legs with a stout waist and a plump body (Padma-Puran Part 2 Chapter 239). When he assumed the incarnation of Vyas, he was dark in complexion, and had lots of hair on his body and his body was malodorous (Shreemad-Bhagwat Section 2 Chapter 7 Verse 36). In this manner, God assumed various forms. Whoever met him at those times, meditated on those particular forms. As a consequence of that meditation, such individuals have attained that form of God. Amongst these, does someone who has met Varah, also see God in the form of a pig in the abode? Does someone who has met Machh, see God only in the form of a fish in the abode? Does someone who has met Kurma see God in the abode only in the form of a tortoise? Does someone who has met Nrusinh see God merely as being the form of a lion in the abode? Does someone who has met Haygriv see God only in the form of a horse in the abode? Did someone who worshipped Varah as a husband become a female pig? If someone worshipped him with sentiments of him being a friend, did he become a male pig? Did a person who worshipped Machh as a husband become a female fish? If a person worshipped him with sentiments of him being a friend, did he become a male fish? Did a person who worshipped Kurma as a husband become a female tortoise? If someone worshipped him as a friend, did he become a male tortoise? Did someone who worshipped Nrusinh as a husband become a lioness? If someone worshipped him as a friend, did he become a male lion? Did anyone who worshipped Haygriv as a husband become a mare? If someone worshipped him as a friend, did he become a stallion? If the original form of God was like that of Varah etc., then, by meditating on those forms, the disciples of those incarnations would attain the same form as them, in the aforementioned manner. This is not the case. This will lead you to ask, 'what is the true form of God?' I shall answer this. God is the embodiment of truth, consciousness and bliss (*sat-chit-anand*) and a lustrous *Murti*. Each of His pores contains the brilliance of millions and millions of suns. God's beauty is such that the beauty of millions of Kamdevs (the deity of lust and passion) is put to insignificance. He is the Lord of infinitely many cosmoses. He is the sovereign Lord and the controller of all. He is omniscient and utterly blissful. In comparison to His bliss, the joy of admiring innumerable

The incarnation Ram

The incarnation Krishna



beautiful women is insignificant. The pleasures of the five sensations, either of this world or the next, are trivial in comparison with the bliss of God's *Murti*. Such is the form of God. This form always has two arms. However, by His own will, He may show Himself to have four arms, eight arms or even a thousand arms. In order to accomplish particular purpose, that very same God may assume such forms as Machh, Kachh and Varah, or the forms of Ram, Krishna, etc. However, by assuming these forms, He does not relinquish His original form. Along with His infinite prowess and powers, that very same Lord assumes the forms such as Machh and Kachh. When the purpose for assuming the particular body has been completed, He also relinquishes that particular body. It is stated in the [Shreemad-]Bhagwat:

भूभारः क्षपितो येन तां तनुं विजहावजः । कंटकं कंटकेनैव द्वयं चापीशितुः समम् ॥

With a particular form, God removed the burden of the Earth, and removed the thorn, in the form of arrogance about the body, that had become instilled within the souls of people. Having removed this thorn, He also abandoned the thorn that He used to remove the first thorn, i.e. his own body.

Shreemad-Bhagwat Third Section Chapter 15 Verses 34

“In order to slay the demon, God assumed the form of Nrusinh. Once the purpose for assuming that form had been accomplished, God willed to renounce that form. However, who could kill that lion? By God's will, Shiv, the personification of the destroyer, assumed the form of a Sharabh. Nrusinh and the Sharabh fought, during which, both relinquished their bodies (Shiv-Maha-Puran Rudra-samhita Part 2 Chapter 10 - 12). Shiv became the Sharabheshwar Mahadev. Having relinquished his body, Nrusinh became the Narsinh-shila. Both of them are located at the site of the battle. Therefore, wherever paintings of God's incarnations such as Machh and Kachh exist, only a small part shows the figure of Machh, Kachh, etc. The rest of the picture is comprised of the *Murti* of God with a conch shell (*sankh*), disk (*chakra*), mace (*gada*), lotus (*padma*), garland symbolic of victory (*vaijayanti-mala*), yellow coloured silken

The incarnation Machh

The incarnation Kachh



loin cloth (*pitambar*), *kirit* crown (*mugat*), and the symbols of Shree Vachh, etc. If this is God's eternal form, then, when Shree Krishna was born, he would not have first appeared to Vsudev and Devki in a form with four arms (Shreemad-Bhagwat Section 10 Part 1 Chapter 3 Verse 9 & 10); when he appeared before Akrur in water, he would not have had four arms (Shreemad-Bhagwat Section 10 Part 1 Chapter 39 Verse 38 - 54); when Rukmani lost consciousness, he would not have also given her *darshan* in a form with four arms (Shreemad-Bhagwat Section 10 Part 2 Chapter 60 Verse 26). Arjun has also said:

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

*Oh one whose form is that of the entire universe! and who appears with a thousand arms!
Appear before me in your original form, in which you have four arms.*

Bhagwad-Gita Chapter 11 Verse 46

“Therefore, Arjun also used to see him in a form with four arms. After the internecine massacre of the Yadavas, Uddhavji and the sage Maitreya saw Shree Krishna sitting under a *pipal* tree, with a shell, disk, mace, lotus and a yellow coloured silken loin cloth (Shreemad-Bhagwat Section 3 Chapter 4 Verse 3 - 10). Lord Shree Krishna had a dark complexion and it is said that his form was such that the beauty of millions of Kamdevs would have been put to shame. Therefore, even though God appears with a human appearance, the aforementioned divine lustre and bliss are all still inherent within Him. Whoever has an inclination (*vrutti*) to meditate, contemplate and achieve a state of trance, is able to visualise that same *Murti* with the lustre that is equivalent to millions of suns. He does not need a torch or lamp to see Him. Even though God exists with such lustre, it may not be seen; and this is due to His will. If God wills, ‘I shall appear to this disciple in a lustrous form,’ that disciple is able to visualise God's *Murti* amidst the lustre. A person who has a determination about God understands that God appears [in this world] with the same prowess, prosperity and attendants that reside with Him when He presides in Golok, Vaikunth, Shwet-dweep or

The incarnation Varah



The incarnation Parshuram



Brahm-pur; and Radhika, Laxmi etc., are in His service. In this manner, he perceives God to have such an immense glory. However, a foolish person perceives God to be like a human. This has been stated by Lord Shree Krishna in the Bhagwat-Gita:

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् । परं भावमजानन्तो मम भूतमहेश्वरम् ॥

*Fools regard me as a human, but they do not recognise
me as the supreme Lord of all.*

Bhagwat-Gita, Chapter 9 Verse 11

“Therefore, a fool does not appreciate the immense glory of God and instead, attributes human characteristics to Him, like those that exist within himself. What are these human characteristics? These include sentiments of the *antah-karans*, such as lust (*kaam*), anger (*krodh*), greed (*lobh*), infatuation (*moh*), arrogance (*mad*), resentment (*matsar*), yearning (*aasha*) and avarice (*trushna*), as well as physical attributes such as bone, skin, urine, faeces, and birth, death, childhood, youth and old age. A fool attributes these and all other such human characteristics to God. Someone who perceives these attributes to exist in God may seem to have a determination about God, but his determination is flawed. Such an individual will undoubtedly fall from the *Satsang*. God is the immensely divine *Murti*. Not even a slight amount of human characteristic exist in Him. Therefore, one must renounce any human sentiment about Him and attribute sentiments of the deities to Him. Then, the sentiments of Brahma, etc., should be attributed to Him. The sentiments of Pradhan-Purush should be attributed, then the sentiments of Prakruti-Purush, then those of Akshar. Above Akshar is Purushottam. Eventually, one should attribute God with the sentiments of Purushottam, just as the Gops of Vraj, who, having seen the miracles of Shree Krishna, first regarded him as being a deity; then recollecting the words of Garg-acharya, they considered Shree Krishna to be Narayan [God]. They then appealed to Shree Krishna, ‘You are Narayan, so show us your abode,’ and so, he showed them Akshardham. In this manner, someone who believes God to be divine should be recognised as a person with complete determination [2].

[2]

“Someone may say ‘this person did not have a determination about God at first, but now he does. Did he not see God at first?’ He did see God, but he perceived Him to have human sentiments. After developing a determination about God, that person visualises Him with divine sentiments. Only then should it be recognised that he has developed a determination. Whilst someone does not understand God to be divine, he becomes perplexed frequently, and repeatedly perceives virtues and flaws, i.e. ‘God favours this person but He does not favour me; God speaks to him more, but does not speak to me; God has more affection for him, but has none for me.’ In this manner, he repeatedly perceives virtues and flaws in God. Consequently, his *antah-karans* become more dejected and he eventually becomes averse [from God]. Therefore, one must never to attribute human sentiments in God, nor even in the disciples of God. Physically, disciples of God may be blind, lame, leprous, deaf, old, or ugly;

does that mean that when they leave their body, they remain blind or lame in the abode of the God? No, they do not. These are all human aspects, which they relinquish. They attain a divine form and become *Brahm-roop*. So, if it is wrong to assimilate human features in the disciples of God, how can one attribute such sentiments in God? If this point can be understood today, it has the same meaning. If it is not understood now, even after a hundred years, you will have to understand this very same issue. It is inevitable to understand and develop firmness about this matter. All disciples must remember My words and discuss it amongst yourselves. If someone has become perplexed due to his misunderstanding, one must warn him by reminding him of this topic. My discourse should be recollected once each day. This is My command. Never forget it. Be sure not to forget it.” Having said this, Shreej Maharaj bid ‘Jay Swaminarayan’ to all His disciples and returned to His living quarters whilst smiling [3]. [3]

Loya Section, Vachanamrut 18 {126}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreej Maharaj states that if someone is not able to understand about developing a determination for God, he retains thoughts of God having human sentiments, and he regards God to be like the other incarnations; this constitutes a serious flaw [1]. Using examples such as Machh, Shreej Maharaj has stated His own divinity, i.e. although He appears like a human, He is the embodiment of truth, consciousness and bliss (*sat-chit-anand*) and is a lustrous *Murti* in His abode. He is the Lord of infinitely many cosmoses; the sovereign of all, the controller of all, the omniscient of all, and is immensely blissful. He eternally exists with two arms, but by His own will, He may assume a form with four arms, or that of Ram, Krishna, etc. When the purpose for assuming that guise has been completed, He makes that form disappear. Lord Shree Krishna has four arms and is the controller of all the four-armed incarnations such as Machh and Kachh. By using the example of Shree Krishna, He has described His own divinity, i.e. although He seems like a human, immense lustre and all bliss exists within Him. Anyone who meditates and contemplates about Him, and achieves the trance state, is able to visualise Him amongst His lustre. Alternatively, He may appear in a lustrous form by His own will. By using the example of Lord Shree Krishna, He has stated that a foolish soul perceives Him to be like a human. Such a person has no determination about Him and will surely fall from the *Satsang*. Removing any notion of human sentiments in Him and attributing divinity in Him is known as having complete determination about Him [2]. Only someone who performs His *darshan*, having recognised Him to be divine, has developed a determination about Him. Such a person never becomes perplexed and he never attributes virtues and flaws in Him; he does not become averse from the *Satsang*. Therefore, one should recognise the Lord, and the disciples who are adherent to the five *vartmans*, to be divine. In this manner, He has propounded His divinity and supremacy, and has commanded all to recollect this issue at least once a day [3]. These are the three topics.

Q1 In T.2, it is stated that by His will, He appears with four arms, etc., and assumes the forms such as Machh, Kurma, Ram and Krishna. How should this be understood?

Ans Shreejimaraj assumes forms that have four, eight or even a thousand arms, or appears as incarnations such as Ram and Krishna, in order to develop the determination about God within others. When the purpose for that appearance has been accomplished, i.e. instilling a determination, He relinquishes that form. When He manifests as Ram, Krishna, etc., even those incarnations appear in such forms that have four arms, or may appear in the form of Machh, Kachh, etc., in order that others become determined about them, and then, He withdraws those forms. Shreejimaraj's power exists within all of His incarnations. Therefore, it is stated that He manifests in forms such as Ram and Krishna. However, He eternally presides in His lustrous Akshardham, forever in a form with two arms.

Q2 At first, He is said to exist always with two arms, but then, it is inferred that He exists always with four arms. How can this be understood?

Ans Shreejimaraj is speaking about Himself where he has said that He always exists with two arms. When He subsequently talks about having four arms, He is referring to Lord Shree Krishna. In the same topic it is said that Lord Shree Krishna gave *darshan* to Vsudev, Devki, Akrur and Rukmani in a four-armed form, and Arjun always saw him with four arms. Furthermore, Uddhavji and the sage Maitreya also saw him with four arms. The incarnator of all those four-armed incarnations, i.e. Machh, Kachh, Vaman, Ram, Datt, Kapil, etc., is Shree Krishna, who eternally exists with four arms. For that reason, Machh, Kurma, etc., always appear in paintings with four arms. The incarnator of the four-armed Shree Krishna, the two-armed Vasudev-brahm and Mul-akshar, is Shreejimaraj, who eternally has two arms.

Q3 It is said that someone who has a determination about God, is able to visualise Him, together with the same prowess, grandeur and servants that exist in the abodes Golok, Vaikunth, Shwet-dweep and Brahm-pur, and with Radhika, Laxmi etc., serving Him, i.e. with immense glory. What does this mean?

Ans Shreejimaraj gives *darshan* here [in this world] in the form of a human for the absolute salvation of souls. Masters of all the abodes, such as Golok, Vaikunth, Shwet-dweep and Brahm-pur, accompany Him, together with all their attendants, prowess and grandeur. They all serve Shreejimaraj. Understanding Shreejimaraj with such a divinity and recognising Him as being supreme, constitutes knowing Him to be immensely glorious. This is reiterated in the Rahasyarth of GMS.58 Q&A1.

Q4 Shreejimaraj has stated that by witnessing His divine episodes, divine sentiments develop towards Him. Through which kinds of episodes do such divine sentiments arise?

Ans Shreejimaraj made people fall into trances, in which He showed all the incarnations praying to Him and merging into Him. By witnessing such wonderment, He is recognised as the incarnator of all incarnations. When one associates with His *Muktas*, it is understood that He is superior to all the categories, such as Brahm and Mul-akshar, and is Purushottam, who is beyond Akshar.

Q5 It is said that Lord Shree Krishna showed his Akshardham. Which Akshardham should be understood here?

Ans He has shown his own abode, Golok. This has been referred to here by the name Akshardham.

Q6 In T.3, it is said that if someone performs *darshan* with divine sentiments, it should be known that a determination about the Lord has been attained by him. Would this person be visualising God in a divine, lustrous form or in a human form?

Ans If someone performs *darshan* with divine sentiments in his understanding about the Lord, it can be said that his determination is complete. If someone performs *darshan* whilst attributing Him with human sentiments, or having sentiments of being an idol, his determination should be recognised as being immature. God appears in a human or idol form and looks like those forms. Only if one is able to understand divine sentiments [in those forms] can he be said to have developed a mature determination. When a soul unites with the lustre of Shreej Maharaj and meditates on Him, he becomes like the *Maha-tej*. Only then does he see the *Murti* as being lustrous wherever he looks.

Q7 Shreej Maharaj has commanded that this issue about Him should be recollected at least once a day. Which issue does this refer to? Also, after saying Jay Swaminarayan, He returned to His living quarters whilst smiling. What is the reason for Him smiling?

Ans Shreej Maharaj has commanded everyone to understand that He and His disciples seem to be like humans, but they are actually as divine and lustrous as they are in Akshardham. He eliminated any human sentiments within Him and His disciples and explained their divinity and supremacy, as a result of which He became extremely pleased; He therefore smiled.

MANINAGAR-AHMEDABAD-8

Rahasyarth Pradeepika Tika 126

**End of the Loya Section of the Vachanamrut with the Rahasyarth Pradeepika commentary
by Jeevanpran Shree Abji Bapashree**

चि ६
५३

मो राम कहिने श्री जिमदारा जसर्व भक्त ने
पोताने चतारे यधा स्वाग इति न च ना म ॥ १२४
अने हिन स श्री जीमदारा जगाम श्री पं वा
सुतो लियो दला विने विराजमान दताने
आधो लो ओं गरखो ये स्यो दतो त आधो लो
दति अने मा आना के टाना ये च जमणि को
गल्य पर मंद सत था दे श दे श ना हरि क नि
आरति थै र इ ते के डे श्री जित की पा उ प ह
मो राम कहिने श्री जिमदारा जसर्व भक्त ने
पोताने चतारे यधा स्वाग इति न च ना म ॥ १२४
अने हिन स श्री जीमदारा जगाम श्री पं वा
सुतो लियो दला विने विराजमान दताने
आधो लो ओं गरखो ये स्यो दतो त आधो लो
दति अने मा आना के टाना ये च जमणि को
गल्य पर मंद सत था दे श दे श ना हरि क नि
आरति थै र इ ते के डे श्री जित की पा उ प ह
हा पर मंद सत था मोटा हरि भक्त ने पु अ य
धर्म मां निहा होय तो परा जो विचार ने न

Panchala Section





Paresh H. Soni 2007.

Panchala

Panchala is a village to the west of Junagadh, in the Saurashtra region of Gujarat. The ruler of that village was the Zinabhai, son of Manubha. Due to Zinabhai's unfaltering resolve about adhering to the strict disciplines of the Swaminarayan Faith, even the king of Junagadh had much admiration for him.

In all respects, Zinabhai dedicated everything that he had to Shreej Maharaj and His sants. He had total allegiance to Shreej Maharaj and the Satsang. In Samvat 1869, during a severe famine, Zinabhai invited 50 sants to remain at his home. He provided their sustenance for over 18 months.

In Samvat 1882, Zinabhai donated the land that he owned in Junagadh for a temple to be built there. Sadguru Shree Brahmanand Swami requested Sadguru Shree Gopalanand Swami to go to Junagadh with him in order to commence the building of the temple and to perform the foundation laying ceremony. When the temple was built, Shreej Maharaj appointed Sadguru Shree Gunatitanand Swami to look after it. However, he declined as that would mean he would have to remain in Junagadh for long periods of time, and he would not be able to associate with Shree Gopalanand Swami in order to learn about the Lord's true greatness. Shreej Maharaj made arrangements so that Shree Gunatitanand Swami could continue to associate with Shree Gopalanand Swami. Shree Gunatitanand Swami then took responsibility of Junagadh temple.

Zinabhai was a totally humble disciple and had profound admiration for all disciples, regardless of whether they had a high or low worldly status. Once, he carried a poor, ill disciple from Mangrol, called Karamshi Vanza, on his shoulders to his village and personally took care of him until his health was restored. Even though he was a ruler, he did not have any pretentiousness about this before other disciples.

In Samvat 1877, during the Fagan month, Shreej Maharaj visited Panchala and held assemblies in the village. The divine teachings of those discourses are retold as the Panchala Section of the Vachanamrut.

Panchala Section, Vachanamrut 1

In Samvat 1877, Fagan Sud 4 (Wednesday 7 March 1821), Shreejimaharaj was presiding on a dais placed on a platform, at the court of Zinabhai in the village of Panchala. A white turban (*feto*) was adorned on His head, the end of which was hanging loose down the right side of His head. He was wearing a white tunic (*angarkhu*) and a white scarf (*khes*), and a white shawl (*pachedi*) was draped around Him. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) After performing the *Sandhya-aarti*, whilst Shreejimaharaj was presided on a mattress, He said, “I want to ask all these eminent *paramhansas* and senior disciples a question. (1) One may have affection for God and conviction for the religious decree. Still, if one has not attained a particular kind of thought, the highly alluring five sensations, i.e. sound (*shabda*), touch (*sparsh*), sight (*roop*), taste (*ras*) and smell (*gandh*), are not considered equal to the highly repulsive five sensations, such as sound, nor are they considered to be significantly inferior to them. What kinds of thoughts are needed to ensure that the highly alluring five sensations are considered to be equal, or inferior, to the highly repulsive five sensations? I am asking this question to all the eminent *paramhansas* and senior disciples. Each of you should state the kinds of thoughts that have enabled you to understand that the alluring five sensations are equal to the repulsive five sensations, or that they are even more despicable than the worst five sensations.” All the senior *paramhansas* and senior disciples revealed their own thoughts. Shreejimaharaj then said, “I have listened to the thoughts that each of you went through to gain this understanding. Now I shall tell you My line of thinking about this. If a letter is received from a distant land, the intelligence of the person who wrote the letter can be ascertained by reading that letter. Similarly, the forms and words of the five Pandavas, Draupadi, Kuntaji and the Lord’s chief queens, such as Rukmani, Satyabhama and Jambuvati, and Samb - the son of God, etc., have been stipulated in the scriptures. By listening to the scriptures, someone can deduce their appearances as if he had seen them in person; and their intelligence can also be ascertained from the words they have spoken. Similarly, through the scriptures, such as the Purans and Mahabharat, it is heard that God is the cause of the creation, sustenance, and devastation of this world and He is eternally *sakar*. If He is not *sakar*, it cannot be said that the ability of being the cause of everything, exists within Him. Akshar-brahm is the lustre of God’s *Murti*, or it is the abode in which He presides. That God, who is the divine *Murti*, immensely lustrous and blissful, creates souls through Maya, and grants them an intellect (*buddhi*), *indriyas*, mind (*man*) and *prans*. Why does He grant these? They are granted so that the souls can enjoy the highest, moderate and lowest types of sensations, and also, so that they can attain salvation. God has created these sensations and the places for souls to experience those sensations. He has created the alluring five sensations so that souls can be relieved from the pain of the detrimental five sensations. This is like a very rich, generous person who may have trees planted on either

side of a road in order to provide shade, have provisions built to provide fresh water, establish centres to distribute food, and build hostels to provide shelter. He does all this for the poor. Similarly, in comparison to God, the deities such as Brahma, Shiv and Indra are sombre, like the poor who survived the famine of Samvat 1847 (1791 CE) by eating boiled fruits of the *pipal* tree. God has created the alluring five sensations for the contentment of the deities such as Brahma, and for humans. However, one naturally understands that the luxuries in the home of the rich person (in the example above) would be vastly more lavish than the amenities he creates to provide food, shelter, etc., for the poor. Similarly, it is obvious to an intelligent person that God has created happiness for Brahma, etc., but the bliss in His own abode would be infinitely greater. Therefore, the immense bliss of God's abode comes to be known by an intelligent person; thus, the alluring five sensations become loathsome to him. Wherever in the world, pleasures related to the five sensations are seen, i.e. in animals, humans, deities, or even in the basic elements etc., that pleasure is due to the slight relationship, along with the religious decree, that they have with God. However, the bliss that exists in God Himself does not exist anywhere else. It is like this burning torch. The light that exists in its close proximity does not persist if you go a little distance away from it. As you go further away from it, the intensity of the light diminishes further. Similarly, limited bliss is found elsewhere, and complete bliss exists only in the close proximity of God. As one becomes more distant from God, the extent of the bliss that is experienced also decreases. Therefore, someone who seeks salvation should maintain the following thought firmly within his heart, 'the further away I will be from God, the greater will be the suffering I have to endure, and eventually, I will become greatly pained. By maintaining even a little contact with God, bliss will be attained. Therefore, I want to keep much contact with God. If I keep much more contact with God, I will attain unsurpassed bliss.' By thinking in this manner and being desirous for the bliss of God, someone who adopts means to remain immensely close to God is called an intelligent person. The happiness of humans is greater than that of animals. The happiness of a king is greater still. The happiness of the deities is even greater than that. That of Indra is greater than that. That of Bruhaspati is greater still. That of Brahma is greater than that. That of Vaikunth is greater than that. That of Golok is greater than that. And the happiness of God's Akshardham is immensely greater still. Having understood the supremacy of God's happiness in this manner, an intelligent person realises the insignificance of the happiness experienced from the various five sensations. In comparison to the bliss of God, the pleasures of Brahma, etc., are like that of a pauper standing at the door of a wealthy person, begging with a clay bowl in his hands. When I consider the bliss of God's abode, apathy arises for all other pleasures, and eagerness arises, 'when will I be able to leave this body and experience that immense bliss?' Not much thought arises when the five sensations are naturally experienced. However, if I believe that something may entice Me, My sight immediately reverts to the happiness of God and My mind experiences a deep sense of dejection. Someone who is intelligent is able to assimilate all these issues. For that

reason, I have affection for someone who is intelligent. My thinking reaches that level because I am intelligent. Similarly, someone who is intelligent is indeed able to attain that level of understanding. It seemed to Me that My line of thinking is more potent than all of yours. Therefore, you must all keep this - My kind of thinking - firmly embedded within your hearts [1]. [1]

“Without this thinking, if one’s inclination (*vrutti*) has become affixed to the alluring five sensations, it would take a great deal of effort merely to dislodge it. However, if someone had developed this way of thinking, not even a slight effort would be required to retract his inclination; the insignificance of the sensations would be easily realised. This issue is understood by someone who is greatly intelligent and who yearns for immense bliss. The value of a *paisa* is more than that of a *kodi*. The value of a *rupee* is greater still. The value of a gold coin is greater than that and the value of a wish-fulfilling gem (*Chintamani*) is greater than that. Similarly, the bliss of God in the abode of God is far superior to the happiness that exists in the five sensations. This kind of thought arises only in the heart of an intelligent person whose vision reaches that extent. Someone who has firmly embedded this way of thinking within his heart may be sitting alone in a cemetery, but he still feels that he is surrounded by multitudes of people and the wealth of an entire kingdom. He never feels despondent. If he were in the abode of Indra, he would feel that he was sitting in a forest; he would not be happy, and would realise the insignificance of the pleasures of Indra’s abode. Therefore, maintain this kind of thinking. Everyone should maintain a firm determination that, ‘now, I only want to reach the abode of God; whilst on that path, I do not want to be enticed by the insignificant pleasures related to the five sensations.’ Keep such a determination firmly within you. This is My principle and I have revealed it to you all. So you must ensure that you firmly establish it within you [2].” [2]



Panchala Section, Vachanamrut 1 {127}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreej Maharaj has stated that even if someone has affection for Him and conviction about the religious decree, if he has not attained a kind of thinking that includes an appreciation of His glory, the alluring and repulsive sensations are not considered as being equal, nor are the alluring sensations considered to be inferior to the repulsive ones. The Lord’s lustre itself is Akshar-brahm; this is the abode in which He presides. If a person recognises Him to be the doer of everything, eternally *sakar*, divine and *murtiman*; and understands His bliss to be immensely greater than all pleasures, and recognises Him to be the granter of all pleasures, all other pleasures apart from His bliss, become completely insignificant [1]. If a person does not recognise His glory in that manner, it is only with a great deal of effort that his inclination is even dislodged from the alluring sensations; if he understands this glory, the sensations become insignificant [2]. These are the two topics.

Q1 In T.1, the alluring, repulsive, sensations that are even worse than the repulsive ones are mentioned. What are these? What understanding is required for the alluring sensations to be recognised as being worse than the repulsive ones?

Ans The sensations of Prakruti-Purush and Pradhan-Purush should be recognised as being the alluring sensations. Those of Vairat and Brahma should be recognised as being the repulsive, i.e. inferior sensations. Those of Indra, humans, etc., should be recognised as being worse than the repulsive sensations. Someone whose vision has reached the bliss of Shreejimaraj, considers the sensations of Vairat, etc., to be more binding than those of this world because the life span of Vairat, etc., is longer than that of this world. Therefore, he considers those sensations to be more repulsive than that of this world. The life span of Pradhan-Purush and Prakruti-Purush is greater still. Therefore, he considers their prosperities to be considerably more binding. Therefore, those sensations are considered to be immensely more repulsive than the sensations of this world. However the prowess of the Brahm and Akshar categories also obstruct one from attaining the bliss of Shreejimaraj, and so their prowess should not be considered as being of any worth.

Q2 The pleasures of the basic elements are said to be greater than those of the deities. What are these basic elements?

Ans Praja-pati, Brahma, Vishnu, Shiv and Vairaj-Purush are all deities. They reside within the envelope of the Earth. The five basic elements, i.e. earth, water, light, air and space are beyond Vairaj. They are all *murtiman* in their own abodes and their happiness is greater [than the bliss of the deities].

Q3 By the example of the torch, Shreejimaraj states that the happiness in His abode is far greater than the happiness of the abodes of other deities etc. How should this be understood?

Ans In the vicinity of Shreejimaraj, i.e. close to Him, the happiness is greater. A little further away, i.e. in the abodes of Mul-akshar, etc., the happiness is less than the happiness of Shreejimaraj. However, just as the same lustre exists near and far, it is not stated that the same bliss of Shreejimaraj exists in Akshar, etc. 'Far away', means in Maya. It is categorically said that no happiness exists there. A comparison of all the differing degrees of happiness is stated in L.17 Q.5 T.7.

Q4 In T.2, happiness is described using the examples of a *kodi*, etc. Whose happiness does each of the examples refer to?

Ans In the examples, the *kodi* represents material happiness. *Paisa* represents the happiness of the Ishwars, such as Mul-purush. *Rupee* represents the happiness of the Brahm category. The gold coin represents the happiness of the Akshar category. The example of the wish-fulfilling gem refers to the happiness of Shreejimaraj.

Rahasyarth Pradeepika Tika 127

Panchala Section, Vachanamrut 2

In Samvat 1877, Fagan Sud 7 (Saturday 10 March 1821), Shreejimaraj was presiding on a dais placed on a platform, at the court of Zinabhai in the village of Panchala. A white turban (*feto*) was adorned on His head and He was wearing a white scarf (*khes*). A white shawl (*pachedi*) was draped around Him. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- Shreejimaraj then said, “If you bring the Moksh-dharma scripture here, the chapters about Sankhya and Yog can be recited.” Hearing these words, the scripture was brought and
- (1) Nityanand Swami started its recital. Then, Shreejimaraj said, (1) “The followers of the Yog philosophy consider the soul and Ishwar to be the twenty-fifth element and Param-aatma to be the twenty-sixth element. The followers of Sankhya include the soul and Ishwar amongst the twenty-four elements and regard Param-aatma to be the twenty-fifth element. Amongst these two philosophies, the principle of those who advocate the Yog philosophy is ‘salvation cannot be attained without taking patronage of the *pratyaksh* God, regardless of how much one contemplates about the soul (*aatma*) and body (*anatma*), or how much one practices spiritual endeavours.’ The followers of Sankhya believe, ‘recognising the fate of deities, humans, etc.; becoming dispassionate about all sensualities; and by believing the soul to be above the three types of body, salvation is attained.’ Specific flaws exist in both these philosophies and so one must apply certain logic to eradicate these deficiencies. The drawback of those who follow the Yog philosophy is that they regard the soul and Ishwar both to be the twenty-fifth element. The body of the soul is said to comprise of twenty-four elements. The body of Ishwar is also said to comprise of twenty-four elements. This would infer that there is equality between the two categories. This would mean that the *sthool* and *virat* body are equal; the *sookshma* and the *sootratma* are equal; the *karan* and *avyakrut* are equal; the wakeful (*jagrat*) and sustenance states are equal; the dream (*swapna*) and creation states are equal; the state of deep sleep (*sushupti*) and devastation are equal; and Vishwa, Taijas and Pragna, and Vishnu, Brahma and Shiv are respectively equal. With such an understanding, they worship the twenty-sixth element. To remove the fault of considering both the soul and Ishwar to be the same, they need to learn the following logic from a *Mota-purush* (*Sat-purush*): the five basic elements that make up the body of Ishwar are known as *maha-bhuts*. These five elements sustain the bodies of all souls. Whereas, the five elements that make up the body of the soul are inferior and are unable to sustain others. Moreover, the soul has limited knowledge, whereas, Ishwar is the knower of all. In such a manner, one should learn the logic and not consider there to be equality between the soul and Ishwar. If someone has not learnt this logic, it would be difficult for him to give answers to an opponent who challenges him. He would become perplexed by his own understanding. However, if he had learnt this logic, if someone confronts him with such arguments, he would not allow the soul and Ishwar to be considered as being equal. One should therefore learn that logic, so that the soul and Ishwar are not considered to be equal, and should listen to words that lead

to that understanding. The fault amongst the followers of the Sankhya philosophy is that they consider Param-aatma as being above the twenty-four elements, i.e. the twenty-fifth element. Therefore, they consider the twenty-four elements to be false and Param-aatma to be the truth. In that case, who attains that Param-aatma?; the soul, i.e. the attaining entity, has not been considered distinct from the elements. In order to remove this fault, one needs to learn the following logic from a *Mota-purush*: Those twenty-four elements can never exist without the soul. Therefore, the soul and Ishwar are included amongst the twenty-four elements. However, in reality, the soul and Ishwar are independent of those elements and are able to attain Param-aatma. This type of logic must be learnt. If such logic is not learnt, doubts could arise when an opponent questions, 'if the elements are false, what is the purpose of describing means to attain Param-aatma, i.e. abiding by the religious decree such as celibacy, and performing means such as listening (*shravan*), contemplating (*manan*) and deliberating (*nididhyas*)?' Therefore, the soul and Ishwar are designated as being elements because of their intimate involvement with them [the elements]. In reality, they are completely distinct from those elements and can attain Param-aatma. Followers of the Sankhya philosophy should learn such logic from a *Mota-sant* (*Mota-purush*). Moreover, the followers of Yog accept and propound the philosophy that salvation occurs by meditating on the *pratyaksh Murtis* of the incarnations of God, such as Machh, Kachh, Varah, Nrusinh, Vaman, Ram and Krishna. The followers of Sankhya advocate the philosophy that salvation is attained only when one firmly realises, through his own experiences, the true form of God as narrated by the Shruti scriptures:

॥ यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥

From where the speech and the mind return without attaining [God]

Taittiriya Upanishad Chapter 2 Section 4 & 9, Verse 1

“Both these philosophies are good and have been accepted by eminent persons. If they are practised with the utmost of sincerity, both lead one to the supreme state. Both philosophies

The incarnation Machh

The incarnation Kachh



advocate similar spiritual means, but the manner of *upasana* in them is quite different.” After giving this narration, Shreejimaraj said to the *paramhansas*, “Now sing devotional songs (*kirtans*).” So Muktanand Swami and other *paramhansas* started to sing devotional songs to the accompaniment of musical instruments. Shortly thereafter, Shreejimaraj said, “Now stop singing the devotional songs. Whilst you were singing, I thought about the principles of both the Sankhya and Yog philosophies. I will talk about these, so listen. Followers of the Yog philosophy believe that the divine, lustrous *Murti* of God that presides in Akshardham during the final devastation is worthy of being meditated on. The category below Him is Prakruti-Purush, and it is also worthy to meditate on him. Below him is God in the form of the creation of Prakruti-Purush, i.e. the twenty-four elements, who is also worthy of being meditated on. Below him is Hiranya-garbh and below even him is Virat, who is created from the twenty-four elements and who is also worthy of being meditated on. Even below him are Brahma, Vishnu, Shiv, and the incarnations of God on Earth such as Machh, Kurma, Nrusinh, Varah, etc., and the idols, such as Shaligram, who are all worthy of being meditated on. It seemed to Me that this was the essence of the Yog philosophy. I then thought about the Sankhya philosophy. They have perceived insignificance in each and every object because their observation is that the cause of all thoughts about the objects is the soul, and there is nothing as pure as the soul; so, it is appropriate to meditate on the soul itself. With these thoughts of the Sankhya philosophy in mind, to confirm it, I again turned to the Yog philosophy and considered that the supreme Lord Purushottam is present in an *anvay* form amongst all including Prakruti-Purush etc., and therefore, they are all God; they are all divine, the truth and worthy of being meditated on. To affirm this, there is a verse in the Shruti which states:

॥ सर्वं खल्विदं ब्रह्म ॥

All this [the whole universe] is Brahm [God], and

Chhandogya Upanishad, Chapter 3 Section 14 Mantra 1

The incarnation Varah



The incarnation Nrusinh



॥ नेह नानास्ति किञ्चन ॥

There is nothing in this universe that is not the form of Brahm, and

Bruhadaranayka Upanishad, Chapter 4, Section 4 Mantra 19

इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसंभवाः ॥

This universe is like another form of God, from whom the processes of creation, sustenance and devastation occur.

Shreemad-Bhagwat First Section Chapter 5 Verse 20

“No obstacles are encountered by someone who seeks salvation and follows the path of the Yog philosophy in such a manner. Why? Because this path is straightforward. It places a reliance on the *pratyaksh Murti* of God. Therefore, even an ordinary person can attain salvation through this path without any difficulties. However, there is still one fault in this path. Someone could be led to believe that the sentiment of component (*ansh*) and amalgam of components (*anshi*) exists between Prakruti-Purush, etc., and the supreme Lord Purushottam, i.e. Prakruti-Purush is a component of God, and the categories such as Hiranya-garbh and Virat, are components of Prakruti-Purush. This type of understanding leads to a major flaw, because God is steadfast (*achyut*), not comprised of components (*nir-ansh*) invariable (*nirvikar*), imperishable (*akshar*) and constant (*akhand*). So, flaws such as sentiments of fickleness, and component and amalgam of components, should never be allowed to arise in God. It should be understood that there is only one God who is like Him. The others, such as Prakruti-Purush, are His disciples and they meditate on Him, and so they are considered to be forms of God. This is like an *Mota-sant* who meditates on God and so, who can be considered to be a form of God. In the same way, Prakruti-Purush, etc., are also considered to be forms of God. The superior of all, i.e. Purushottam Shree Krishna, Himself, takes the forms of Vasudev, Sankarshan, Pradyumna and Aniruddh, and incarnates as Ram, Krishna etc., and is worthy of being meditated on. For those who understand this, the path of the Yog philosophy remains free of all obstacles and is the better path to adopt. The faults of those who advocate the Sankhya philosophy is that they claim, whatever can be grasped by the *antah-karans* and the *indriyas*, is false and whatever can be assimilated through one's experience is the truth. In this manner, they consider each and every object to be false. Consequently, they even falsify the form of God that has manifested for granting salvation to souls. They also consider the forms of Aniruddh, Pradyumna and Sankarshan to be false. They accept only Vasudev, who is beyond the attributes of Maya (*nirgun*), to be the truth. This constitutes a major fault for them. It is therefore appropriate for someone who professes the Sankhya philosophy to appreciate that fully understanding the philosophy, means that he must consider all the forms that emerge out of Prakruti-Purush to be false and then, having established his soul to be distinct from them all, pure, and *Brahm-roop*, he should meditate on the form of God, having realised God to be the truth, and who has manifested for granting salvation to

souls. These two types of philosophy can only be understood in these manners if they are learnt from a *Mota-purush* such as Me. They cannot be understood by merely studying or listening to the scriptures. The fact is that the teachings of the Yog philosophy are for those who have first grasped the Sankhya philosophy and have become *Brahm-roop*. It has been stated:

ब्रह्मभूतः प्रसन्नाऽऽत्मा न शोचति न कांक्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

Someone who has become Brahm-roop remains cheerful and neither laments nor has desires for anything. He behaves with equality with all beings and attains my supreme devotion.

Bhagwat-Gita Chapter 18 Verse 54

“It is also said:

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युरुक्रमे । कुर्वन्त्यहैतुकीं भक्तिमित्थंभूतगुणो हरिः ॥

The munis who have realised the nature of the soul and are free from all vices, still selflessly worship God, because they understand that God possesses divinity.

Shreemad-Bhagwat First Section Chapter 7 Verse 10

Also:

परिनिष्ठितोऽपि नैर्गुण्ये उत्तमश्लोकलीलया । गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥

Shukdev says to King Parikshit: Oh Highness! Although I am perfectly settled in my nirgun state, I am attracted to the divine deeds of the God that I have read about in the Shreemad-Bhagwat.

Shreemad-Bhagwat Second Section Chapter 1 Verse 9

“Thus, the follower of the Sankhya philosophy has to be supported by the Yog philosophy. This is because the follower of the Sankhya philosophy has realised that the sensations that can be experienced through the five *indriyas* and the four *antah-karans*, which are distinct from the soul, are totally insignificant. Therefore, he does not feel wonderment for such objects nor does he become attached to them. If someone approached him and said, ‘this particular object is extremely pleasurable,’ he would think, ‘how delightful can it possibly be if the object can only be perceived through the *indriyas* and the *antah-karans*, because all objects that can be grasped through the *indriyas* and the *antah-karans* are false and destructible.’ This is the firm understanding of someone who follows the Sankhya philosophy and knows his soul to be pure. Such a follower of the Sankhya philosophy should have *upasana* for, meditate on, and remain devoted to God, in accordance with the path of the Yog philosophy. If he does not do so, this constitutes a grave deficiency within him. Thus, I have, with firm consideration, narrated the true, eternal principle of the Sankhya and the Yog philosophies. The modern followers of the Yog and the Sankhya philosophies have corrupted both paths. When the followers of the Yog philosophy try to establish their doctrine about forms, they consider all forms to be equal, including the forms of other souls and Brahma,

Vishnu and Shiv, and the incarnations such as Ram and Krishna. When the followers of the Sankhya philosophy try to abolish this doctrine about forms, they also reject the existence of holy places of pilgrimage, sacred vows, idols for worship, self-control, rules and regulations about moral conduct, the religious decree such as celibacy, and incarnations such as Brahma, Vishnu, Shiv, Ram and Krishna. Therefore, it seems that the modern followers of the Sankhya and the Yog philosophies have forsaken the true, original paths and adopted their own false interpretations. Consequently, they are destined for hell [1].”

[1]

Panchala Section, Vachanamrut 2 {128}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreej Maharaj has stated that according to the followers of the Yog philosophy, the soul and Ishwar are equal. They also claim that the form of God that presides in Akshardham, Prakruti-Purush, etc., and the incarnations such as Machh and Kachh are all worthy of being meditated on. By this, they perceive the sentiment of component (*ansh*) and amalgam of components (*anshi*), between them. This constitutes a major fault in their understanding. They also state that salvation is attained by taking the patronage of the *pratyaksh* God. In order to eradicate the flaws in their understanding, they should understand Ishwar to be different from the soul. They should understand Ishwar to be the knower of all; and starting from Prakruti-Purush, they should understand all the categories, such as Brahma, Vishnu, Shiv to be disciples of God. In this manner, they should invalidate their sentiment of component and amalgam of components, which exists about them. They should meditate only on the *Murti* of Lord Purushottam who remains even at the time of final devastation, and who is also the same form who manifests on this Earth. The followers of the Sankhya philosophy do not consider the entities that attain God, i.e. the soul and Ishwar, to be separate from the elements. They consider that only the soul is worthy of being meditated on. Here lies their fault. They should understand the soul and Ishwar to be separate from the elements and regard all that emerges from Prakruti-Purush to be false, and the incarnations of God to be true. The abode that the followers of the Yog and the Sankhya philosophies refer to using the name Akshardham should be understood as the lustre of Mul-purush. The category that they denote using the name Purushottam should be understood as Mul-purush himself. His lustre is also referred as the *nirgun* Vasudev. They refer to Pradhan-Purush using the name Prakruti-Purush. Just as the followers of the Yog philosophy believe that salvation is attained by taking the patronage of the *pratyaksh* God, His [Lord Swaminarayan's] disciples should believe Him to be the *pratyaksh* God who is superior to all, i.e. from Brahma, etc., to Mul-akshar; all these categories should be understood as being His disciples. Through His *nirgun* Vasudev i.e. His lustre, He enters into and assumes the forms of Aniruddh, i.e. Mul-akshar, Pradyumna i.e. Vasudev-brahm, and Sankarshan, i.e. Maha-kaal. He also assumes the forms of the

incarnations such as Ram and Krishna. All these forms should be considered as being true. Whereas, the forms that emerge from Prakruti-Purush should be regarded as being false. One should believe his soul to exist in the form of the *nirgun* Vasudev, i.e. His lustrous Akshardham, which is above all these entities. Understanding this, one should have *upasana* for Him, meditate on Him and offer devotion to Him, according to the path of the Yog philosophy. Except for Him, no-one else should be worshipped [1]. This is the one topic.

Q1 Vishwa, Taijas and Pragna are said to be equal to Brahma, Vishnu and Shiv, respectively. How should this be understood?

Ans Vairaj-purush attains his powers for creation, sustenance and devastation from his superior categories, i.e. Aniruddh, Pradyumna and Sankarshan. He instigates creation through Brahma. Therefore, he is called Brahma in recognition that he is the creator. Similarly, he instigates the processes of sustenance through Vishnu, as a result of which he is called Vishnu. He causes devastation through Shiv. In recognition of this, he is also called Shiv. In this manner, he instigates creation, sustenance and devastation through the three deities and in recognition of this, he is called Brahma, Vishnu and Shiv. In the manner that the soul itself is known by the names Vishwa, Taijas and Pragna, Vairaj is not given the names of Brahma, Vishnu and Shiv. As he instigates the creation, sustenance and devastation through Brahma, Vishnu and Shiv, they are said to be equivalent to him [Vairaj].

Q2 Here, in this Vachanamrut, and in Am.4 T.1, God is called Akshar, but in GFS.7 T.1, S.5 Q.3, K.8 T.1 and GFS.41, etc., God is described as being beyond Akshar. Therefore, the *pratyaksh* Lord Shree Swaminarayan is superior to Akshar. What is the reason for calling Him Akshar here?

Ans Shreejimaraj has been described using the adjectives such as steadfast (*achyut*), not comprised of components (*nir-ansh*), invariable (*nirvikar*), imperishable (*akshar*) and constant (*akhand*). However, it is not stated that Akshar is Shreejimaraj.

Q3 It is stated that Aniruddh, Pradyumna and Sankarshan should not be considered as being false. It is then said that the creations of Prakruti-Purush should be considered as being false. The issue is that Aniruddh, etc., fall in the category of being the creations of Prakruti-Purush and therefore, they should also be considered as being false; why is it stated that they should not?

Ans The Aniruddh, Pradyumna and Sankarshan mentioned here are beyond Mul-purush. Here, Mul-akshar is called Aniruddh. This is stated in L.7 Q.1 T.2, where Shreejimaraj states that for the creation of the universe, He assumes the form of Aniruddh. This means that He resides in Mul-akshar, i.e. Aniruddh, through His *nirgun* Vasudev, i.e. His lustre. Therefore, the term Aniruddh refers to Mul-akshar. Up to Maya, exists the movable (*jangam*), i.e. perishable (*chal*), universe, and from Mul-purush until the categories of Brahm and the *Muktas* of Mul-akshar, is the immovable (*sthavar*), i.e. imperishable (*achal*) universe. Both these universes reside in the lustre of *murtiman* Mul-akshar, i.e. Aniruddh. There exists much space between each of the categories. The Lord of Shwet-dweep, Vasudev, is called Pradyumna. Maha-kaal is called

Sankarshan. Therefore, these three categories, i.e. Sankarshan, etc., are beyond Mul-purush and so they have been stated as being true. And the Sankarshan, etc. that emerge from Prakruti are destroyed at the time of devastation. Therefore, they are false.

Q4 Who can be called Vasudev?

Ans Shreej Maharaj resides in Mul-akshar through His lustre; therefore Shreej Maharaj can be called Vasudev. Mul-akshar resides in Vasudev-brahm through his lustre; therefore Mul-akshar can be called Vasudev. Vasudev-brahm resides in Mul-purush through his lustre; therefore Vasudev-brahm can be called Vasudev. Mul-purush resides through his lustre within the souls that are bound by Maya; therefore Mul-purush can be called Vasudev. That Mul-purush became the son of Vasudev; therefore he can be called Vasudev. It is because of this Mul-purush that innumerable Pradhan-Purushs are created through Maya. They cause the emergence of Mahat-tattva. Through Mahat-tattva emerge the Rajas-ahankar (Aniruddh), Sattvik-ahankar (Pradyumna) and Tamas-ahankar (Sankarshan). From these evolve the twenty-four elements. From these evolve Virat and from that emerges Brahma, Vishnu and Shiv. These Pradhan-Purush, Mahat-tattva, Pradyumna, Vairaj and Vishnu also reside within their own creations. Therefore, they all can be called Vasudev. In L.7, Q.1 T.2, the universe that emerges from Mul-purush and Mul-maya is called movable (*jangam*), i.e. perishable (*chal*), because it is destroyed at the time of final devastation. Mul-purush is the Vasudev of this perishable universe. Aniruddh, etc., are the creations of Mahat-tattva. This Mahat-tattva, Pradhan-Purush, etc., become merged into Maha-maya. In turn, Mul-maya becomes merged into Mul-purush. This Mul-purush, resides in the vicinity of the Vasudev-brahm in Brahm-pur, the abode of Vasudev-brahm.

Q5 Shreej Maharaj has said that one's own soul should be recognised as being distinct from all, pure, and *Brahm-roop*; and considering God's form to be true, one should meditate on Him. Such a thought can only arise if one learns it from a *Mota-purush* such as Him, but it cannot be learnt from studying or listening to the scriptures. Here, Shreej Maharaj refers to a *Mota-purush* such as Him. Who are these?

Ans Shreej Maharaj is referring to His *Muktas* who have attained similar qualities as Him. Therefore, these thoughts can only be learnt from Shreej Maharaj and His *Muktas*. Only then can one understand the knowledge of Shreej Maharaj, perform His meditation, and then attain salvation. However, it cannot be properly understood just from the scriptures.

Rahasyarth Pradeepika Tika 128

Panchala Section, Vachanamrut 3

In Samvat 1877, Fagan Sud 8 (Sunday 11 March 1821), Shreejimarharaj was presiding on a dais at the court of Zinabhai in the village of Panchala. A white turban (*feto*) was adorned on His head. He was wearing a white scarf (*khes*) and a white shawl (*pachedi*) was draped around Him. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- Shreejimarharaj then said, “Let there be a session of questions and answers amongst all the (1) *paramhansas*.” So Muni-bava asked Brahmanand Swami a question. (1) “Someone has attained the association with such a *Satsang* as well as that of the Lord, and all his other afflictions have been eradicated, and he has a want for the *Satsang*. Why does pride (*maan*) and jealousy (*irsha*) still remain in him?” Brahmanand Swami began answering the question but was unable to do so. At that point, Shreejimarharaj said, “Such a person does not have intelligence. An intelligent person recognises his own flaws as well as his virtues. He can also recognise the virtues and flaws of others. Someone who is not intelligent only recognises his virtues but remains unaware of his faults. He considers himself to be as great as Sanak, etc., and regards other great individuals to be beneath him. An intelligent person recognises his own faults: ‘there is much deficiency in me.’ Remaining vigilant, he eradicates them. When a *sant* preaches about eradicating such faults, he considers it beneficial to him. Therefore, no faults such as pride and jealousy exist in him. Someone may appear to have a great deal of intelligence, but if he does not recognise his own flaws, his intelligence should be recognised as being worldly. Superficially, his intelligence may seem astute. However, he is not regarded as being an intelligent person, but should be known as a great fool. His intelligence is useless in the attainment of salvation. If a person has a small amount of intelligence, yet he recognises his flaws and makes efforts to eradicate them, then, even this little intelligence is of use in attaining salvation. He is actually the intelligent individual. Someone who never discerns his faults and perceives only his virtues should be known as a fool; someone who recognises his faults is intelligent.” Then, Shreejimarharaj commanded that devotional songs (*kirtans*) be sung. So the *paramhansas* started to sing:

सखी आज मोहन दीठा रे शेरीए आवता रे

My dear friend, today I witnessed the Lord (Mohan) coming down the street. [1]

[1]

- (2) Shreejimarharaj later continued, (2) “Now stop singing. The devotional song that you sang was filled with affection. So, I thought about that affection and considered it a very important issue. It is wholly appropriate to worship God with affection. However, when I thought more thoroughly about this, I felt that love itself is the Maya of God. When ladies talk amongst themselves, look at each other, or touch each other, it is a different kind of affection. When men talk to each other, look at each other and touch each other, the love is also different. When a man looks at a woman, embraces her, listens to her, smells her, and talks about her,



Sants sing devotional songs, with the accompaniment of musical instruments. Hearing the words of the devotional songs, Shreej Maharaj becomes engrossed with affection for the Murti of God

the affection and mental bond that arises is different from that which arises between two men. When a woman looks at a man, embraces him, etc., associates with him, the affection that she feels for him and the way in which her mind is entirely attracted to him, does not occur between two ladies. In this manner, the Maya of God itself that perpetuates the world, and causes souls to become bound and trapped, assumes the form of affection. I then thought that if the five senses – sound (*shabda*), touch (*sparsh*), sight (*roop*), taste (*ras*) and smell (*gandh*) – are pulled away from other objects by falsifying them, and focussed only on God because of the eternal bliss that exists within Him, that is fine. This is not Maya. However, then I thought again and felt that even this is not appropriate. If one perceives the sight, touch, taste, smell and sound of something else to be better than those associated with God, he may abandon God and focus his love elsewhere. For example, Lord Shree Krishna had 16,100 wives. They were all celestial damsels in their previous lives. They prayed for a boon from Brahma, 'Oh Maharaj! We have enjoyed the contact of the deities, demons and humans, but we have not been able to enjoy the contact of the male form of Narayan as our husband. So have mercy on us so that he becomes our husband.' Brahma said to them, 'practise

austerities and Narayan will become your husband.’ Consequently, they performed severe austerities. The sages Ashtavakra and Narad became pleased with their austerities and granted them the boon, ‘Narayan will become your husband.’ In this manner, by performing austerities for many lives, they attained Lord Shree Krishna. However, when they saw more charm in Samb than in God, they became infatuated by him. Therefore, if someone’s focus does not remain in one place, it is not appropriate for him to develop affection for God through the pleasures experienced by the five *indriyas*. However, this is appropriate for a person whose determination remains doubtless and steady, and does not waver. How should an intelligent person develop affection for God? He should recognise his soul to be separate from the twenty-four elements. He should obliterate the inclinations (*vrutti*) of the five *indriyas* that have become deeply embedded into his soul, and then develop as much affection for God as he can with his all-powerful soul that has become free from such inclinations, in a *nirgun* manner. What is this *nirgun* manner? The ten *indriyas* are the products of the *rajas* attribute. The *antah-karans* and the deities are products of the *sattva* attributes. The five basic elements (*panch-bhut*) and the five senses (*vishays*) are borne of the *tamas* attribute. Someone who understands himself to be free from the products of the three attributes and from the three attributes themselves, and relies on the strength of his soul, is said to be *nirgun*. One should develop love for God having become beyond the attributes of Maya in this way. It is said:

नैर्गुण्यस्था रमन्ते स्म गुणानुकथने हरेः ॥

Although they [munis] have attained the state of being free from the attributes (nirgun), they are engrossed in the pleasures of praising the glory of God.

Shreemad-Bhagwat Second Section Chapter 1 Verse 7

It is also stated:

परिनिष्ठितोऽपि नैर्गुण्ये उत्तमश्लोकलीलया । गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥

Shukdevji says to King Parikshit: Oh Highness! Although I am perfectly settled in my nirgun state, I am attracted to the divine deeds of the God that I have read about in the Shreemad-Bhagwat.

Shreemad-Bhagwat Second Section Chapter 1 Verse 9

“Someone who is knowledgeable in this manner recognises the forms of the domain (*kshetra*) and the knower of the domain (*kshetra-gna*). He considers his own form to be the knower of the domain and develops love for God. What is this domain? The three types of body – *sthool*, *sookshma* and *karan* – and the three states – wakeful (*jagrat*), dream (*swapna*) and deep-sleep (*sushupti*) – all constitute the domain. To recognise and firmly understand, that the domain is separate from his soul – i.e. ‘it never exists within me; I am the knower of that domain; I am completely pure, formless, genderless and conscious (*chaitanya*); whereas the domain is extremely malignant, inert and destructible’; and to develop detachment from

all of these and perform devotion to God whilst observing religious duties, is regarded as being *Ekantik* devotion. Such a person is said to be knowledgeable and such a knowledgeable person is superior to all. God has said:

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

*Amongst all, the knowledgeable person remains constantly
occupied with me and remains devoted only to me*

Bhagwat-Gita Chapter 7 Verse 17

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

*They [four kinds of disciples] are all indeed noble,
but I consider someone who is knowledgeable to be my soul.*

Bhagwat-Gita Chapter 7 Verse 18

“Having understood this, one should uproot the foundations of the *indriyas*, *antah-karans* and sensations from the soul and develop affection for God. Only this is acceptable [2].

[2]

“Whilst the *indriyas* and *antah-karans* have not been uprooted, activities such as performing the *darshan* of God or touching Him should still be performed. However, one should not consider the *indriyas* and *antah-karans* as being beneficial; they should be considered enemies. One should never compliment them, i.e. ‘they aid in the devotion of God - the eyes enable me to have the *darshan* of God, the ears enable me to hear the discourses of God, the skin enables me to have the touch of God, the nose enables me to enjoy the fragrance of God’s garlands and of basil (*tulsi*), the mouth enables me to preach and sing about God, and the tongue enables me to taste His consecrated food.’ The *indriyas* and *antah-karans* should not be adulated by considering them to be helpful in performing devotion. They cannot be trusted and should be recognised as being enemies. Who knows; whilst having the *darshan*, touch, etc., of God and enjoying His bliss, they could lead one to believe that pleasure also exists in the vision, touch, etc., of women and other objects? That would be detrimental. The enemies, in the form of the five senses, should be confined, and utilised to perform endeavours in the form of devotion to God. This is similar to a king who has captured his enemy. He keeps his prisoner in chains and makes him work. He never frees the prisoner and does not trust him. If the king did set him free or trust him, the enemy would undoubtedly kill him. Similarly, if the enemies in the form of the *indriyas* are trusted and set free, and not confined, they definitely sway one from the path of God. They must therefore, not be trusted. Again, when an Englishman arrests a criminal, he keeps him imprisoned and interrogates him. He never sets him free, nor does he trust him. Similarly, by keeping the five *indriyas* and the *antah-karans* caged and chained using the five *vartmans*, they should be used in performing devotion to God, but they must never be applauded; only enmity should be felt towards them. If someone considers them to be beneficial because they aid in performing

devotion, then, whilst enjoying the *darshan*, touch etc., of God, he will be led to believe that happiness also exists in women and other objects. This would render all his efforts worthless. It is like a spark landing on a large pile of gunpowder. All the gunpowder turns to ash. Similarly, there is uncertainty about such a person. Therefore, it is appropriate that affection with God is developed whilst believing oneself only to be a soul. This is My principle. Those who develop love for God in this manner remain dear to Me. One should also think, ‘the beauty of God cannot be found anywhere else; the touch of God cannot be found elsewhere, the fragrance of God does not exist anywhere else; the bliss of listening to God cannot be experienced elsewhere; and the tastes associated with God cannot be enjoyed anywhere else.’ In this manner, one should lure the *indriyas* and the *antah-karans* away from worldly sensations. It is wholly appropriate to have such an understanding [3].” [3]

- (3) Then, Swayamprakashanand Swami asked, (3) “Oh Maharaj! From which perspective should one think in this manner?” Shreejimaraj replied, “One should think, I am not the *sthoor*, *sookshma* or *karan* bodies; I am not in the wakeful, dream or deep sleep states; I am not the five *gnan-indriyas*, five *karma-indriyas*, four *antah-karans* or the deities of those; I am separate from them all; I am conscious and a disciple of God.’ Still, if the *indriyas* and *antah-karans* misbehave, they should be rebuked, ‘do you want to see only the *Murti* of God or do you want to see other objects as well? Do you wish to listen only to the words of God, and smell only His fragrance, or do you want to hear other words and smell other scents? If you wish to focus on anything other than God, what connection can there be between you and me? Who are you and who am I? There is no relation between us. You will have to bear the consequences of your actions.’ Having said this to the *indriyas* and *antah-karans*, one should pray to God, ‘Oh Maharaj! Oh master! Oh the beloved of disciples! Oh ocean of mercy! The faults are of the *indriyas* and the *antah-karans*; I am separate from them. They are my enemies so protect me from them.’ One should continue praying to God in this manner. A person should understand himself to be a soul that is the knower of the domain and conscious, and have affection for and perform devotion to God in this manner [4].” [4]

Panchala Section, Vachanamrut 3 {129}

Rahasyarth Pradeepika Tika

There are three questions in this Vachanamrut, amongst which the second is a statement of mercy. In the first question, Shreejimaraj has stated that a disciple who recognises his own faults and strives to eradicate them, and does not perceive the flaws of others, is intelligent. A person who, due to his pride believes that his seniors are beneath him, is a fool [1]. In the second question, one should develop affection for God and serve Him, having believed himself to be *nirgun*, i.e. His lustre. However, one must not develop affection towards Him through the

sensual pleasures [2]. The *indriyas* and *antah-karans* should be bound by the observance of the five *vartmans* [3]. In the third, Shreejimaraj has stated that the soul should be considered distinct from the three types of body and the three states of body [4]. These are the four topics.

Q1 In Q.1, it has been asked that whilst other afflictions have receded, why does pride and jealousy remain. What are these other afflictions?

Ans It should be understood that the afflictions of lust (*kaam*), greed (*lobh*), taste (*swad*), and affection (*sneh*) have been eradicated.

Q2 In Q.2, it is stated that someone whose determination remains doubtless and steady, should remain focussed and develop affection for God through the joy derived from the five *indriyas*. How should this be done?

Ans Other than the *Murti* of Shreejimaraj, there should be no liking for seeing any other object; except for the words of Shreejimaraj, there should be no liking for listening to any other words; other than the touch of Shreejimaraj, there should be no liking for the touch of anything else; except for the taste of the consecrated food of Shreejimaraj, there should be no liking for any other tastes; except for the smell of *tulsi* and flowers that have been offered to Shreejimaraj, there should be no liking for the smell of anything else. In this manner, someone who develops affection for Shreejimaraj by: deriving pleasure from the five sensations related to Him, having disgust for all worldly sensations, and having no materialistic thoughts toward Shreejimaraj, attains salvation.

Q3 In Q.3 T.4, it is said that the *indriyas* and *antah-karans* should be rebuked, 'you will have to bear the consequences of your actions.' In J.2 Q.2, it is said that the soul experiences the sensations through the *indriyas* and thus the soul is the bearer. How should this be understood?

Ans The *indriyas* and the *antah-karans* are not the entities that experience the sensations. The soul is the doer and the one that experiences. However, the soul has become entwined with the *indriyas*, etc. This statement shows the way to separate oneself from, and to falsify the thoughts that occur through the *indriyas* and the *antah-karans*.

Rahasyarth Pradeepika Tika 129

Panchala Section, Vachanamrut 4

In Samvat 1877, Fagan Vad 3 (Wednesday 21 March 1821), Shreej Maharaj was presiding on a dais placed on a platform at the court of Zinabhai in Panchala. A white turban (*feto*) was adorned on His head and He was wearing a white scarf (*khes*). A thin white shawl (*pachedi*) was draped around Him. With His lotus hand, He was turning a rosary of basil (*tulsi*). A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- Shreej Maharaj said, “Let there be a session of questions and answers amongst all the (1) *paramhansas*.” Muni-bava asked Brahmanand Swami a question. (1) “At first, someone may have a determination about God. He may worship and reminisce about God. However, when he sees human behaviours of God, doubts arise in his determination. What is the reason for this?” Brahmanand Swami answered the question but it was not adequate. After lengthy deliberation, Shreej Maharaj said, “I shall answer that question. The Vedas, Purans, Mahabharat, Smrutis and the other scriptures have stated that the everlasting (*sanatan*), eternal (*anadi*) and divine (*divya*), original form of God exists in His Akshardham. What is this God like? He is unlike any other object that can be seen by the organ of sight. The words of God are not like any words that can be heard through the ears. His touch is unlike any touch that can be felt by the skin. His fragrance is unequal to any fragrance that can be smelt by the nose. God cannot even be described by the tongue. He cannot be comprehended by the mind. He cannot be deliberated by the *chitt*. He cannot be determined by the intellect. He is such that the ego cannot claim, ‘I am God’s and He is mine.’ In this manner, God is beyond the reach of the *indriyas* and *antah-karans*. The beauty of God is so extraordinary, that such beauty cannot be found elsewhere in the cosmos, from Brahma to the smallest blade of grass, to which He can be compared. His words are such that in the entire universe, no-one else’s words can be compared to His. His fragrance is such that in this cosmos, no-one else’s fragrance is comparable with His. His touch is incomparable to that of anyone else in the universe. The taste associated with Him is such that the taste associated with anything else in this cosmos is of no comparison. The abode of God is such that there is nowhere else in this universe to which it may be compared. Amongst all the places in the seven islands (*dweepas*) and the nine continents (*khands*); amongst all the picturesque dwellings of Brahma, etc., on the Meru Mountain; amidst the many places on the Loklok Mountains; and among the abodes of Indra, Varun, Kuber, Shiv and Brahma, and many other abodes, there is not one place that is comparable to the abode of God. No other happiness in the universe is comparable to the bliss experienced by the disciples of God who reside in His abode. The *Murti* of God is such that there is no other form in the universe to which it can be compared. This is because all the objects in the universe that have been borne of Purush-Prakruti are all material, whereas God is divine and has no material qualities. There is such a great disparity between them, how can they even be compared? It can be said that someone is like a buffalo,

like a snake, like a sparrow, like a donkey, like a dog, like a crow, or like an elephant. However, such comparisons are inappropriate for humans because all those animals are of a different species from humans. Such similarities do not even exist amongst humans such that it may be said that a particular person is entirely like another. If they were exactly the same, how could they be distinguished from one another? Even though humans belong to the same species, absolute similarities do not exist between them. Take the example of Bhago and Mulo. They are said to be identical, but if one lives with them for a long time, Bhago and Mulo can be distinguished from one another. If there were no differences between them, how could they be discerned from each other? Therefore, if there is no great similarity amongst humans, how can there be a similarity between an entity that is material and the entity that is not, by which such a comparison can be made with God or His abode. God is beyond the reach of the *indriyas* and *antah-karans*. This is stipulated in all the scriptures, i.e. ‘when God does not wish to give His *darshan* to souls, He presides in His Akshardham in His divine form and remains unreachable to them.’ This God is the sovereign Lord and is surrounded by innumerable divine prosperities and countless attendants. He is the Lord of infinitely many cosmoses. Take the example of a great emperor of this world, whose kingdom spreads from where the sun rises, to where it sets. Due to the strength of his austerities, he may have attained the prowess of the deities and consequently, he may rule over all the three Loks – heaven (*swarg*), the mortal world (*mrutyu-lok*) and hell (*patal*). Like Arjun, who whilst remaining in his body, occupied the throne of Indra in heaven for many years (Mahabharat Van-parva Indra-lokabhigaman-parva Chapter 42 - 44), and King Nahush who also became Indra (Mahabharat Udyog-parva Chapter 11), this worldly emperor is so great that the number of villages in his sovereignty cannot be counted. They are innumerable. The chiefs of these villages also cannot be counted. These many village chiefs come to the emperor’s court to make various requests to him. The emperor’s wealth, possessions, palaces, riches are also countless. Similarly, God is the sovereign Lord of innumerable villages, in the form of the universes. The senior chiefs of the universes in the form of villages, are Brahma, Vishnu and Shiv. In each village, there is a senior chief. All the villagers bow down to him and obey his orders. That chief bows down to the emperor. Similarly, Brahma, Vishnu and Shiv exist in each universe; they are the seniors. All others in the universe, such as the deities, demons, humans, sages and *prajapatis*, worship them and obey them. These Brahmas, Vishnus and Shivs, worship Lord Purushottam and obey Him. The respective Brahmas, Vishnus and Shivs of each cosmos pray to God, ‘Oh Maharaj! Have mercy and come to our universe’, just like the chief of a village, who approaches the emperor and requests him, ‘Oh Maharaj! I am poor. Still, kindly visit my home. I will serve you to the best of my ability.’ Similarly, Brahma, Vishnu, Shiv pray to that God, ‘Oh Maharaj! Have mercy on us and kindly give us your *darshan* by visiting our universe.’ The Lord then assumes a body in that cosmos. The body He assumes depends on the purpose of that incarnation, and behaves accordingly. If He assumes the body of a deity, He behaves just like a deity. If He assumes the body of an

animal, He behaves like the animal. For example, when God assumed the form of Varah, He discovered the Earth by smelling it. When He manifested in the form of Haygriv, He neighed like a horse. When He assumed the forms of the aquatic animals, such as Machh and Kachh, He only remained in the water but not on land. When He manifested as Nrusinh, He behaved like a lion but did not behave like a human. When that God assumes a human form, He behaves like a human. If this occurs in Sat-yug, when the life span of a human is a hundred thousand years, God also lives for a hundred thousand years. In Sat-yug, humans enjoy any objects that they wish for. Similarly, God also enjoys the objects in the same manner and does not behave in any extraordinary way. If He assumes a body in Treta-yug, when humans have a life-span of ten thousand years, He also keeps a body for that many years. In the age of Dwapar, the life-span is a thousand years and humans have the strength of ten thousand elephants. At this time, God too shows Himself to have this strength and life-span. When God assumes a human body in the age of Kali-yug, He assumes a form with the strength and life-span that are in accordance with Kali-yug. Just as, a baby is conceived, develops and is then born, and then goes through the stages of childhood, youth and old-age, and then dies, God also enacts this same human behaviour. Just as humans possess characteristics such as lust (*kaam*), anger (*krodh*), greed (*lobh*), taste (*swad*), pride (*maan*), love (*sneh*), arrogance (*mad*), jealousy (*matsar*), envy (*irsha*), hatred (*dwesh*), affection (*raag*), infatuation (*moh*), happiness (*sukh*), misery (*dukh*), fear (*bhay*), fearlessness (*nir-bhay*), courage (*surta*), cowardice (*kayarta*), hunger (*bhukh*), thirst (*taras*), hope (*aasha*), longing (*trushna*), sleepiness (*nidra*), prejudice (*pakshpat*), disownment (*parku*), ownership (*potanu*), renunciation (*tyag*) and asceticism (*vairagya*), the same traits are perceived in God when He assumes a human form. Both this human form of God, and His original divine form, is described in the scriptures. Someone who has developed a firm determination about both of these forms by properly listening to, and contemplating about, the scriptures, never has doubts about them. Someone who has a deficient understanding does have doubts about God. When this same divine God assumes a human body, He behaves with human characteristics. An intelligent person understands that even though God may show lust, it is not like that of humans; that He may also show anger, greed, taste, pride, etc., but these are not like those of other people; divinity exists within them all. An intelligent person can understand this, by which he has determination about His Godliness. For example, Shankaracharya entered the body of a king so that he could experience sexual pleasures (Shree Shankar-digvijay Chapter 9 & 10). At that time his sexuality and physical behaviour was like that of the king. However, that king's the queen was intelligent and realised, 'such extraordinariness was not in my husband, so another soul must have entered his body.' Similarly, by recognising the divinity in the human form of God, a determination about Him being God is developed. Now you will infer that if one can develop determination about God from recognising a little of His divinity, then if He were to reveal more of His divinity, many more people could develop such determination. To explain this, consider the following. All

the scriptures proclaim that the Sun-deity is a god. The Sun is visible to all people, and everyone has its *darshan* each day. However, no-one becomes convinced that his salvation has been achieved as a result having the Sun's *darshan*. Conversely, by having the *darshan* of incarnations such as Ram and Krishna who existed in human forms, *sants* such as Narad and Shuk, and other humans have become convinced, 'my salvation has been attained and I have become fulfilled.' No lustre existed in those Gods and *sants*. Their *darshan* could be had by lighting a lamp, yet still, such a determination about salvation results. The fire-deity (Agni) too is also a *sakshat* God, because it has been said by God:

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः । प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

Assuming the form of Vaishwanar, I reside in the bodies of living beings and digest the four types of food with the help of Pan and Apan.

Bhagwat-Gita Chapter 15 Verse 14

"The *darshan* of such a fire is experienced by all and yet, no-one becomes convinced that salvation has been attained by it, like they are convinced by the *darshan* of God and *sants*. The reason for this is that the Sun and fire deities are different species from humans. Therefore, a determination about attaining salvation does not result from their *darshan*. If someone touches fire, he is burnt. Kuntaji invited the Sun to her by chanting the incantation given to her by Durvasa. The Sun came to her in a form that was the same as her human form, which enabled her to have intercourse with the Sun. This resulted in her becoming pregnant with Karna (Mahabharat Van-parva Chapter 305 - 307). If the Sun had come to her in his actual lustrous form, Kuntaji would have burnt to death and she would not have been able to experience the pleasure of his contact. Moreover, when the Sun used to come to Satrajit Yadav (Shreemad-Bhagwat Section 10 Part 2 Chapter 56 Verse 3), he used to assume a human form. When he came to Kuntaji and Satrajit, was he not present in the sky? He was present in the sky and at the same time, he assumed another form and came down to Kuntaji and Satrajit. He still possessed the lustre of the Sun, but he concealed it and assumed the form of a human. Similarly, if God were to give *darshan* to a soul with His divinity, a person would not accept it and he may think, 'is this a ghost or what!' Therefore God conceals His prowess and gives *darshan* in the form of a human, and at the same time, He also presides in His divine abode. Only then can humans experience the pleasure of His *darshan*, His touch, and in performing the nine types of devotion to Him. If God does not become like a human and instead behaves with divinity, humans would not be able to develop affection for Him and experience His affinity. This is because affection arises and affinity develops between humans and other humans, but the same love and affinity does not arise between humans and animals. Such love and affinity does arise mutually between animals. This is because love does arise between those of the same species, but does not arise between those of differing species. God suppresses His divinity and assumes a form like that of humans so that disciples can develop love for Him; He does not reveal His divinity. If He were

to reveal His divinity, He would be considered a different species from humans, and therefore, disciples would not have affection or affinity for Him. For that reason, God assumes a human form. He remains vigilant that His divinity remains concealed. Even though He remains cautious about keeping it hidden, there may be situations when He becomes hurried and His divinity is exposed. Sometimes, by His own will, He reveals His divinity to certain disciples. For example, when Lord Shree Krishna got impatient to kill Bhishma, he forgot his human traits and revealed his divinity, as a result of which, the Earth became incapable of bearing his weight (Mahabharat Bhishma-vadh-parva Chapter 106 Verse 51 & 85). When he revealed his divinity to Arjun, it was by his own will, but Arjun did not experience pleasure through this divine revelation and instead, he became extremely disturbed and said:

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

*Oh one whose form is that of the entire universe! And who appears with a thousand arms!
Appear before me in your original form, in which you have four arms.*

Bhagwad-Gita Chapter 11 Verse 46

Shree Krishna becomes impatient to kill Bhishma and forgets his human traits. He reveals his divinity, as a result of which, the Earth became incapable of bearing his weight



“Then, when Lord Shree Krishna appeared before Arjun in a human form, Arjun was able to experience bliss. Souls feel comfortable only when God behaves like a human, otherwise they do not. For that reason, God behaves like a human. When someone does not have this understanding, he becomes perplexed when he sees God’s human traits. If God were to behave in a divine manner, He would remain beyond comprehension and description, and consequently, souls would not be able to recognise Him. The scriptures have described God in both these manners. Someone who has truly recognised Him in this way never doubts Him; doubts certainly arise in a person who has not understood this. A person may profess, ‘I recognise God and have determination about Him’, but if he has not understood this issue, his determination is immature. This is like someone who has learnt a verse or a devotional song. When he is asked, ‘do you know this verse or devotional song?’ he would say yes and recite them off by heart. However, after a few days, he forgets the verse or song. This is because when he learnt them, he had not done so thoroughly. He did not repeatedly listen to, and contemplate about them, in order to embed them within his soul. Some matters are so well assimilated in infancy that they can be recollected whenever the need arises, even in adolescence or old age. Similarly, whilst that person was developing his determination about God, deficiencies were seeded in that determination. If such deficiencies had not existed, and he had firmly embedded this understanding within his soul by repeatedly listening and contemplating from the beginning, doubts would never have arisen [1].”

[1]

Panchala Section, Vachanamrut 4 {130}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which, by giving examples from the Vedas, etc., Shreej Maharaj has stated that His everlasting, eternal and divine form that presides in Akshardham is beyond description and beyond the reach of all. Amongst all the material objects, there is no form or beauty as superlative as His. No place exists that is like His divine abode. No bliss is like the immense joy experienced by His disciples in His abode. There is no other form that is like His. Everything that emerges from Prakruti is material, whilst Shreej Maharaj and His *Muktas* are divine. Just as it is inappropriate to compare humans to a buffalo, etc., it is totally inappropriate to compare the Lord with the creations of Prakruti. Even though humans belong to the same species, there is no uniformity between them. Similarly, the categories of Ishwar, Brahm and Akshar, which are beyond Maya, are divine, of the same category and conscious (*chaitanya*), yet no uniformity exists between Him and them. Just as Bhago and Mulo are similar to each other, the *Muktas* in the Lord’s abode are like Him; yet even they are not exactly the same as Him. In that case, there is no need to mention that the aforementioned prowess-laden categories are not like Him. And how can the material categories possibly be like Him? In this manner, He is divine and beyond the reach of all, and

He presides in Akshardham as the sovereign Lord of all along with infinite prosperities and His attendants. He is the master of infinitely many cosmoses. The Lords of those cosmoses worship Him and obey His commands. When they pray to Him, by His own will, He gives *darshan* wherever and however He needs to. He acts in accordance with the prevailing age. No doubts arise in the determination about God in someone who has truly understood His divine and human characteristics in this manner. When such a divine *Murti* assumes a human form and He behaves with the characteristics of humans, only an intelligent person understands His human and divine traits, and only he develops a determination about God. If God were to give *darshan* in a divine manner, humans would not be able to experience the immense bliss of His *darshan*, His touch, etc., and they would not be convinced that their salvation has been attained. This is akin to not experiencing joy from the *darshan* of the Sun and fire deities. Therefore, for the purpose of bestowing salvation, the Lord conceals His divinity and appears like a human. At times, He does reveal His divinity, just as Lord Shree Krishna revealed it to Bhishma. Therefore, doubts about His actions do not arise, nor does the determination about Him cease, in someone who understands His divine and human natures. Otherwise, it does diminish [1]. This is the one topic.

Q1 It is stated that Brahma, etc. pray to God. However, they cannot reach Shreejimaraj; so how can they pray to Him?

Ans They pray to the category that is superior to them, within whom Shreejimaraj exists. He completes tasks through whomever He wishes and assumes appropriate forms for these purposes. The statement that Brahma, Vishnu, Shiv worship Shreejimaraj should be understood to mean that they worship Him via their superiors. Today, out of sheer mercy, for the ultimate salvation of souls, Shreejimaraj has arrived here on this world. In GFS.78 Q.9, it is stated that He has mercifully come to the mortal world so that humans can see Him. He gives *darshan* today out of sheer mercy. Even when He assumes a body amongst the deities, He bestows *darshan* through incarnations such as Vaman.

Q2 What is the purpose for God of incarnating amongst the deities?

Ans The deities may have encountered troubles from demons. He rescues them from their miseries via incarnations such as Vishnu.

Q3 It is stated that when God became eager to kill Bhishma, he forgot his human traits. However, God is independent. How could he have forgotten?

Ans The statement that he forgot his human traits, means that he renounced the human traits and demonstrated his divinity. It does not mean that he did not remember.

Rahasyarth Pradeepika Tika 130

Panchala Section, Vachanamrut 5

In Samvat 1877, Fagan Vad 8 (Tuesday 27 March 1821), Shreejimaharaj was presiding on a dais placed on a platform, at the court of Zinabhai in the village of Panchala. He was wearing a white scarf (*khes*) and a warm red coat (*dagli*) made of *pos*. A white turban (*feto*) was adorned on His head and a white blanket (*chadar*) was draped around Him. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Then, Swayamprakashanand Swami asked a question. (1) “When is it appropriate for one to have pride and when is it unacceptable? Under what circumstances is it desirable to remain humble and when is it inappropriate?” Shreejimaharaj replied, “Before a betrayer of the *Satsang* or someone that slanders the Lord and His *Mota-sants*, it is only appropriate to have pride. When such a person says slanderous words, he should be rebuked immediately in the same way that a sharp arrow pierces its target. One must not have humility before an averse individual; this is what is good. However, it is inappropriate to have pride before God and the *sants* of God. Before them, one must discard all pride, become the servant of God’s servants (*dasanudas*), and behave with humility; this is what is good [1].” [1]

Panchala Section, Vachanamrut 5 {131}

Rahasyarth Pradeepika Tika

There is one question in this Vachanamrut in which Shreejimaharaj has stated that before Him and His disciples, one must remain humble. One should retain pride in front of an averse person who is a betrayer of the *Satsang*, as well before someone who slanders the Lord or His *sants* who remain engrossed in His *Murti* [1]. This is the one topic.

Rahasyarth Pradeepika Tika 131

Panchala Section, Vachanamrut 6

In Samvat 1877, Fagan Vad 9 (Wednesday 28 March 1821), at night time, Shreejimaraj was presiding on a dais placed on a platform at the court of Zinabhai in the village of Panchala. A white turban (*feto*) was adorned on His head. He was wearing a warm red coat (*dagli*) made of *pos* together with a white tunic (*angarkhu*). He was adorned with a white scarf (*khes*) and a white shawl (*pachedi*) was draped around Him. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

- (1) Then, Shreejimaraj said, (1) “For a long time, I have been thinking and recalling all the scriptures, and have come to the understanding that there has never been an incarnation like the beholder of all power, Shree Krishna. This is because Lord Shree Krishna has exhibited the various characteristics of the infinite other incarnations within his own form. How? Firstly, when he was born from Devki, he gave *darshan* in a form that had four arms and carried a conch (*shankh*), a disk (*chakra*), a mace (*gada*) and a lotus (*padma*) (Shreemad-Bhagwat Section 10 Part 1 Chapter 3 Verse 9 & 10). Through this form, he exhibited the sentiments of the master of the abode, Vaikunth, i.e. the husband of Laxmi. He also showed the form of the entire universe within his mouth to his mother Yashoda (Shreemad-Bhagwat Section 10 Part 1 Chapter 8 Verse 32 - 39). In this manner, he exhibited himself to have the characteristics of Aniruddh, who has a thousand heads. He gave *darshan* to Akrur in the deep waters of the [river] Yamuna (Shreemad-Bhagwat Section 10 Part 1 Chapter 39 Verse 38 - 54), where he exhibited the aspects of Shesh-shayi. On the battlefield, he showed his form to be the universe to Arjun and said:

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

Oh son of Prutha (Arjun)! Look at my hundreds of thousands of forms.

Bhagwat Gita Chapter 11 Verse 5

In this manner, by revealing the infinitely many cosmoses, he unveiled his nature of being Purushottam. Shree Krishna himself said:

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

I transcend all that is perishable (kshar). I am superior even to all that is imperishable (akshar).

Therefore, in the Smruti and the Vedas, I am known as Purushottam.

Bhagwat Gita Chapter 15 Verse 18

“In this manner, he personally revealed his nature of being Purushottam. It was this very same Shree Krishna who resides in Golok with Radhika. When he went to retrieve the son of the *Brahmin*, he gave *darshan* to Arjun in the form of Bhuma-purush (Shreemad-Bhagwat Section 10 Part 2 Chapter 89 Verse 47 - 60). Vasudev, the Lord of Shwet-dweep himself incarnated as this Shree Krishna. Throughout the Mahabharat and the Shreemad-Bhagwat,

this Shree Krishna is depicted as Nar-Narayan. For this reason, the various *Murtis* of God, together with their power and prowess, exist within the incarnation of Shree Krishna. Therefore, this incarnation is extremely great and other *Murtis* have only a little prowess. His prowess is complete. No other incarnation is like the incarnation of Krishna. This incarnation reigns as supreme [1].

[1]

“Limited powers have been revealed by other incarnations, whereas all the prowess and powers have been revealed through this incarnation [Shreejimaraj]. Therefore, this incarnation reigns as supreme. Someone who has an immovable understanding about the *pratyaksh* Shree Krishna, and never falters in this understanding, never falls from the path of salvation; and even if he behaves slightly inappropriately due to bad associations, he is sure to attain salvation. Therefore, if all of you *paramhansas* and disciples maintain firmness in your *upasana* towards this God [Lord Swaminarayan], you are sure to ultimately attain salvation, even if a slight lapse in your conduct occurs.” Hearing this discourse from Shreejimaraj, all the *sadhus* and disciples understood Shreejimaraj to be the cause of all, by which they strengthened their *upasana* towards Him [2].

[2]

Panchala Section, Vachanamrut 6 {132}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut in which Shreejimaraj has stated that Shree Krishna is Purushottam, the cause of all, and the incarnator of the master of Vaikunth abode i.e. Ramchandraji, the thousand-headed Aniruddh, Shesh-shayi, i.e. Vairaj-narayan, and Bhuma-purush. This Shree Krishna has been called the resident of Golok. He has been called the incarnation of the Lord of Shwet-dweep, Vasudev-brahm. This Vasudev-brahm is called the incarnator of Shree Krishna. In the Mahabharat and the Shreemad-Bhagwat, Shree Krishna is referred to using the name Nar-Narayan [1]. This incarnation i.e. Shreejimaraj, is the cause of all incarnations such as Vasudev. One should recognise Him as supreme in this manner and have a firm *upasana* towards Him. Anyone who does have such firm *upasana*, eventually attains salvation, even if he may have slightly lapsed in his behaviour. [2] These are the two topics.

Q1 In T.1, it is said that Vasudev, the Lord of Shwet-dweep himself, has assumed the incarnation of Krishna. So why have you called Vasudev the incarnator of Shree Krishna in your summary?

Ans From the statement that ‘Vasudev, the Lord of Shwet-dweep, assumed the incarnation of Krishna’, it is inferred that Shree Krishna is an incarnation of Vasudev and therefore, Vasudev is the incarnator. In K.10 Q.1 T.4, the Brahm that is referred to as being beyond Prakruti-Purush, is this Vasudev-brahm. In L.12 Q.1, by citing the example of Shukji and the Nirann-muktas, those who recognise Him as Shree Krishna have been described as having the lowest category of *nirvikalp* determination; those who have *upasana* towards Vasudev are of the medium category. Therefore there is no contradiction here.

Q2 It is said that Shree Krishna is depicted by the name Nar-Narayan in the Mahabharat and the Shreemad-Bhagwat. Is this Nar-Narayan Shree Krishna, or are they different?

Ans Shree Krishna has been given the epithet Nar-Narayan. Ramchandraji may have been given the epithets Narayan, Vasudev, Param-aatma, Purushottam and Krishna, but that does not mean that he can be called Vairaj-narayan or Vasudev - the Lord of Shwet-dweep - or Shree Krishna of Golok. He should be referred to by his principal name, Ramchandraji and can be recognised by that name. Shreejimaraj too may have been given the epithets Vasudev, Shree Krishna and Nar-Narayan, but His principal name is Swaminarayan; all other names are epithets of Him. Similarly, Shree Krishna may have been given the epithets such as Nar-Narayan, Vasudev, Ram, Purushottam and Param-aatma, but his principal name is Shree Krishna. It should be known that all incarnations have been given these kinds of epithets in the scriptures. However, Ramchandraji, Shree Krishna, Nar-Narayan, Vasudev, Mul-akshar and the incarnator of all Shreejimaraj, are all separate. And in L.14 T.1, by the use of the terms Vaikunth and etcetera, it is implied that Badrik-ashram and Shwet-dweep are superior to Golok. If the abode is superior, what question is there about whether its Lord is superior? Therefore, Nar-Narayan is superior to Shree Krishna, and Vasudev-brahm is superior to Nar-Narayan. Wherever in the scriptures it is stated that Vasudev or Nar-Narayan become merged into Shree Krishna, they are referring to the category below Shree Krishna, i.e. Pradhan-Purush and Vasudev in the form of Mahat-tattva; Nar refers to Arjun, and Narayan refers to Vairaj-narayan and Shesh-narayan.

Q3 In T.2, it is said that even if a person slightly lapses in his behaviour, he still ultimately attains salvation. What comprises this lapse?

Ans By the influences of an unfavourable place, time, etc., a lapse in one's observance of the *vartmans* may occur on occasion. If appropriate penance is performed, one still attains salvation. However, if someone does not perform penance, he will have to undergo another birth and endure punishment before he eventually attains salvation. A person who deliberately contravenes the *vartmans* is a *Brahm-rakshas* whilst he is alive, and goes to hell (*Narak*) after his death.

Rahasyarth Pradeepika Tika 132

Panchala Section, Vachanamrut 7

In Samvat 1877, Fagan Vad 11 (Friday 30 March 1821), at approximately 8:30 a.m. Shreejimaraj was presiding on a dais placed on a platform at the court of Zinabhai in Panchala. A white turban (*feto*) was adorned on His head. He was wearing a warm red coat (*dagli*) made of *pos* and a white scarf (*khes*). A thin white shawl (*pachhedi*) was draped around Him. A congregation of *paramhansas* and disciples from different regions had assembled before His lotus face.

Shreejimaraj was having the third chapter of the Pratham Skandh of the Shreemad-Bhagwat recited by Nityanand Swami. He read the verse:

स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः ।
योऽमायया संततयाऽनुवृत्त्या भजेत तत्पादसरोजगन्धम् ॥

A disciple who knows the glory of Param-aatma Vishnu [God], without deceit, takes the patronage of the fragrance of his lotus feet.

Shreemad-Bhagwat First Section Chapter 3 Verse 38

- As he explained the meaning of that verse, Shreejimaraj Himself started to elucidate the
- (1) meaning of second section of that verse, ॥ अमायया ॥ and said, (1) “Someone who worships the lotus feet of God whilst understanding that His *Murti* is devoid of Maya, can understand God’s great status. What is this Maya? Maya is comprised of the five basic elements (*panch-bhut*), the *indriyas*, the *antah-karans*, and their deities. This Maya never has, does not, or never will, exist in the *Murti* of God. A person who understands this along with the following verses, is said to have actually recognised God. In the Shreemad-Bhagwat [Section 1 Chapter 1 Verse 1], there is a verse ॥ जन्माद्यस्य ॥. A section of that verse states ॥ यत्र त्रिसर्गो मृषा ॥. The meaning of this that in God, the entities that have evolved from the three attributes of Maya, i.e. the five basic elements, the *indriyas*, the *antah-karans*, and their deities, are all false. It is also said, ॥ धाम्ना स्वेन सदा निरस्तकुहकम् ॥, meaning that through the abode, i.e. His *Murti*, God has eliminated the deception of Maya. Such is the absolute, true form of God. To understand all this, and to realise that the *Murti* of God that presides in Akshardham with His infinite prowess and lustre after the final devastation (*aatyantik-pralay*), and the *pratyaksh* human form are the same, is to understand God as He actually is. However, when a deluded person perceives that very same *pratyaksh* God through his material (*mayik*) vision, he believes the Lord to be human like him. Such a person believes that just as he is born, grows into a child, reaches adolescence, becomes old and then dies, God too undergoes this lifecycle. Only when his material vision ceases, does he appreciate that this very same *Murti* of God is absolutely divine (*chaitanya*), and the embodiment of truth, consciousness and bliss (*sat-chit-anand*). The phases of infancy, youth and old age that are perceived about that God, and the birth and death that are seen, are all due to His illusion (*yog-maya*). In reality,

God eternally remains as He is. Take the example of magician. He is seen to ascend into the sky armed with weapons to help the army of the deity Indra. He is later seen to be cut into small pieces and fall to the ground. The magician's wife then gathers up all the limbs and burns herself at her husband's funeral pyre. A short time later, the same magician appears to come down from the sky armed with all his weapons, in the same state as he was previously. He requests the king to reward him and return his wife. All this is the magician's illusion that no-one else can even understand. In that case, how can one understand the illusion of God? Someone who does understand the magician's illusion understands, 'he is not dead, nor has he been burnt; he is exactly the same as he previously was.' Similarly, a person who actually understands the form of God understands Him as He truly is - eternal and indestructible. When Lord Shree Krishna left his body, his wives, i.e. Rukmani, etc., burnt themselves at his funeral pyre (Shreemad-Bhagwat Section 11 Chapter 30 Verse 27 - 50 & Chapter 31 Verse 1-10). Ignorant people thought that they had all died. Knowledgeable people understood that he had disappeared from this place and appeared elsewhere. In this manner, they understood God to be perpetual. Shree Krishna himself has said:

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् । परं भावमजानन्तो मम भूतमहेश्वरम् ॥

*A foolish person cannot recognise me when I have assumed a human form,
as he is ignorant of the supreme truth that I am the controller of all.*

Bhagwat-Gita Chapter 9 Verse 11

"Therefore, if a fool understands God to be *sakar*, he believes Him to be just like a human. If he understands God to be *nirakar*, he considers the *Murti* of God to be material in the same way that he thinks all forms as being material. He imagines God to exist without a form. Fools misunderstand God in both of these ways. If God does not have a form, why is the following stated in the Shruti?: At the time of final devastation, ॥ स ईक्षत ॥ (Aitareya Upanishad - Section 1 Chapter 1 Verse 1) meaning, 'God saw.' If God saw, then He certainly has a divine *sakar* form with eyes, ears and other bodily parts. It is also said:

॥ पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् ॥

Having assumed the form of Purush, he inserted his power, i.e. semen [into Maya].

Shreemad-Bhagwat Third Section Chapter 5 Verse 26

"In this manner, Purushottam assumed the form of Purush and inseminated Maya [with his prowess]. This attests that God has always existed with a *sakar* form [1].

[1]

"When that Purushottam Narayan assumes the form of Purush for a particular purpose, this Purush becomes merged into the lustre of Purushottam and only Purushottam remains. In the same manner, when God assumes the form of Maya, the characteristics of Maya also merge into the lustre of Purushottam and God himself remains. That God then assumes the form of Mahat-tattva. He then assumes the form of the elements that have evolved from

Mahat-tattva. He then takes the form of the cause of all these elements, i.e. Virat. He then assumes the forms of Brahma, etc., which have evolved from Virat-purush. He then assumes the form of Narad-Sanak, etc. In this manner, for various reasons, Purushottam enters the various entities. In doing so, He merges them into His lustre and He Himself assumes their forms, and reigns as supreme. He eclipses the lustre of the entity that He enters, and highlights His own lustre. This is like when fire enters iron. The properties of iron, of being cold and dark, vanish, and the qualities of fire are seen instead. When the Sun rises, the lustre of the stars, moon, etc., merges into its lustre; only the lustre of the Sun is visible. Similarly, whenever God enters another entity, He subdues their lustre and highlights His own lustre. After completing the task for which He had entered the entity, He separates Himself from it. The entity then exists as it previously was. It should be understood that the additional power that was seen in the entity was of Lord Purushottam. In this manner, it should be understood that no part of the *Murti* of God, which is the cause of all and is the eternally divine, *sakar, pratyaksh* Purushottam Narayan, is distinct or separate (*tyag-bhagh*) – in the same way as a coconut made entirely of sugar [has no distinct or separate parts]. One should only meditate on, have *upasana* for, and perform devotion to, the *Murti* that has been seen, but this should not be understood in any other way. Whatever physical traits are seen in that God, they should be likened to the illusions of a magician [as described previously]. Whoever understands this, never becomes perplexed about the nature of God in any way. Who can understand this matter? Someone who has a firm resolve that ‘even at the time of final devastation, God and His disciples remain in Akshardham in their divine *sakar* forms, where they enjoy that divinity. The *Murti* of God and the form of His disciples is as lustrous as the light of infinitely many suns and moons.’ Only someone who has such a keen understanding can comprehend this matter. In order to grant salvation to souls and to enable them to offer the nine-fold devotion to Him, such a lustrously divine *Murti* of God, compassionately assumes the form of a human and is accompanied by all His powers, prowess and attendants. Even then, only someone who knows these secrets understands that the human *Murti* of God on the Earth is exactly the same as His *Murti* in Akshardham. Such a person does not consider even a slight difference between both forms. Anyone who recognises God in this manner is said to have recognised Him as He actually is. It is said that such a person has become completely freed from Maya. He is said to be a knowledgeable disciple and an *Ekantik* disciple [2].

[2]

“Someone who has such a firm *upasana* for the *pratyaksh Murti* of God and never has doubts that material characteristics exist within His *Murti*, attains salvation, even if, by the influence of bad associations or past deeds, he has slightly lapsed in his behaviour. A person who is sceptical about knowing God in this manner finds it impossible to attain salvation, even if he is an *oordhva-reta* staunch celibate or a distinguished ascetic. Someone who has a firm determination from the very beginning that, ‘at the time of final devastation and even after this, God exists in a *sakar* form’, and has such a firm certainty within his heart, never doubts

God, even if he listens to scriptures in which God is portrayed to be lustrous and formless, or if he hears such talks about God from someone. This is because he has understood that God is eternally *sakar* and not *nirakar*, and that very same God assumes the *Murtis* of Ram, Krishna, etc. Anyone who possesses such a firm understanding has a perfect conviction.” Shreejimaraj narrated such a discourse based on having a firm conviction about His *Murti*, in order to educate His disciples. Hearing this narrative, all the *paramhansas* and disciples especially strengthened their determination about the *Murti* of Shreejimaraj [3].

[3]

Panchala Section, Vachanamrut 7 {133}

Rahasyarth Pradeepika Tika

There is one merciful statement in this Vachanamrut, in which Shreejimaraj has stated that the abode is His *Murti*, meaning that the word ‘abode’ refers to Him. That true form, that resides in Akshardham, is the very same as His human form. The deception of Maya does not remain in anyone who understands this. An ignorant soul thinks of God as being like other humans, and attributes his own characteristics of birth and death to God. When his material vision ceases, he recognises the Lord to be completely divine and the embodiment of truth, consciousness and bliss (*sat-chit-anand*). The human traits that God shows are His illusions (*yog-maya*), akin to the illusions of a magician. Just as when Lord Shree Krishna left his mortal body and knowledgeable disciples did not become perplexed, a disciple who truly understands Shreejimaraj comprehends that He always remains just as He presides in Akshardham. If a fool understands the Lord as being *sakar*, he believes Him to be like another human. If he understands the Lord to be *nirakar*, he considers Him to be a body (*deh*) and soul (*dehi*); he understands the Lord to reside in a material body just as a soul resides in a body, and that His form is *nirakar*. The Lord eternally exists in a divine, *sakar* form. The Shruti and Smruti have advocated His nature of being *sakar* [1]. When fire, in the forms of flames, enters iron, the fire suppresses the properties of iron and reveals its own characteristics. In the same manner, when the Lord enters Purush via His own lustre, Purush’s lustre, prowess and power is merged into the lustre of Shreejimaraj in the same way that the stars’ and Moon’s light merges into the light of the Sun. By residing within Purush through His lustre, the Lord performs the process of creation. In the same manner, when He enters Maya through His lustre and suppresses her characteristics, such as inertness, He creates the categories such as Pradhan-Purush, who can create infinitely many cosmoses, through Maya. This should be known as the characteristics of Maya being eclipsed. Similarly, through His lustre, He performs the processes such as creation through the twenty-four elements and Vairaj, etc. The Lord is *pragat* in the forms such as Narad and Sanak, i.e. His *Muktas*, and grants salvation through them. Fire resides in iron, but when its extra presence is withdrawn, the iron remains just as it previously was. Similarly, after performing tasks, such as creation, God withdraws His extra presence, i.e. His lustre, from the

aforementioned entities, and they remain as they previously were. The additional divinity that was apparent in them was in fact the Lord's. The Lord eternally exists in His Akshardham as a *sakar Murti*. There is no part of this *Murti* that is distinct or separate. Therefore, one should meditate on, have *upasana* towards, and perform devotion to this *Murti*. One should not believe that the form that exists in Akshardham and this form are different. Even during the final devastation, the Lord and His disciples reside in the immensely lustrous Akshardham in their divine and *sakar* forms. Shreej Maharaj and His disciples are immensely lustrous. Out of compassion, He, together with all His powers and attendants, appear like humans in order to grant salvation to souls. Only someone who understands this can be said to truly know Him. Maya is eradicated only from within such a person; and only such a person is known as a knowledgeable and *Ekantik* disciple [2]. A person who has this kind of firm *upasana* attains salvation, even if he has slightly lapsed in his behaviour due to an evil influence, or due to the influence of his past deeds. Without this [understanding], even an *oordhva-reta* [celibate] or a distinguished ascetic does not attain salvation. Someone who has such an understanding never has doubts about God being *sakar*, even if he listens to scriptures that advocate Him to be being *nirakar*. Only such an individual can be said to have a perfect conviction [3]. These are the three topics.

Q1 Here, in the Vachanamrut, the *Murti* is referred to using the word 'abode'. In P.1, the *Murti*'s lustre is referred to using the word 'abode'. How should this be understood?

Ans The word 'abode' can refer to the *Murti*, lustre or the place. In this Vachanamrut, the *Murti* is referenced using the word 'abode'. It is said in this Vachanamrut that through the abode, i.e. the Lord's *Murti*, He has eliminated the deception of Maya. Such is God's true form, that after the final devastation, He presides in Akshardham with His infinite prowess and lustre. This form should be regarded as His *pratyaksh* human form. Therefore, in this case, Shreej Maharaj has referred to Himself using the word 'abode'.

Rahasyarth Pradeepika Tika 133

**End of the Panchala Section of the Vachanamrut with the Rahasyarth Pradeepika
commentary by Jeevanpran Shree Abji Bapashree**

ISBN 81-89189-62-X
SwaminarayanGadi.com